

152

# THE TRUTH OF three Things,

VIZ,

Predestination,

The Doctrine of Free-will, and

Certainty of Salvation.

As it is maintayned by the Church of

England,

VVherein the grounds of Arminianisme  
is discouered, and confuted.

---

ROM. 8. 30.

Whom bee did Predestinase, them bee also Called; and whom  
bee Called, them bee also Inflisfed; and whom bee Inflisfed,  
bee also Glorified.

---

Printed 1633.

# THE TRATHOE price Threepence

15

The Decentine of Price Threepence  
Ceremony of Separation

As it is necessary by the Consent of  
England

A Person who stands in the Consensus  
is disengaged, and confined

---

8000:78.  
Rcn. 8. 30.

When this Treaty is made, there shall be a  
full Consensus between the parties; when  
the Consensus is made, there shall be a  
full Consensus between the parties.

---

Printed in 33.

# The Doctrine of Predestination delivered, and approued by King

James, our late Soueraigne of  
Famous M E M O R Y .

**G**od hath two wills, a revealed will towards vs, Medit. on the  
Lords prayer.  
and that will is here understand; hee hath al-  
so secret will in his eternall counsell, where-  
by all things are governed, and in the end made ever  
to turne to his glory; often-times drawing good effects  
out of bad causes, and light out of darknesse, so the  
fulfilling either of his Mercy, or Iustice. &c. The first  
Article of the Apostles Creed teacheth vs, that God is  
almightie, how ever Vorstius and the Arminians  
think to rob him of his eternall Decree, and secret  
will, making things to bee done in this world, whichever  
he will or not.

Wee doubt not but that their Ambassadours which  
were with vs about two yeares since, did informe them  
of a fore-warning that we wished she said Ambassadours  
to make unto them in Our name, to beware in time of  
seditions and heretickall Preachers, and not to suffer  
any such to creep into their state. Our principall mea-  
ning was of Arminius, who though himselfe were  
lately dead, yet had beleft too many of his disciples be-  
hind him. Declar: against  
Vorstius.

Wee had well hoped that the corrupt seed which that  
enemy of God, Arminius, did sow amongst you some  
few yeares since (whose disciples and followers are yet  
so bold, and frequent within your Dominions,) had

giuen you a sufficient warning, afterwards in case  
beede of such infected persons, seeing your owne  
Country-men already diuided into factions vpon this  
occasion, a matter so opposite to unitie ( which is in-  
deed the onely prop and safety of your state next vni-  
der God ) as of necessitie, it must by little and litle  
bring you to utter ruine, if wisely you doe not provide  
against it; and that in time. Thus while his Mai-  
estie is an enemie to the enemies of Predestination,  
he is a friend and protector to that Doctrine,  
whose enemies he doth oppose.

Artic. agreed  
on anno 1615.

The Articles of Ireland agreed on in his Mai-  
esties Raigne, cannot bee thought to containe any  
other Doctrine, but such as was approued by his  
Maiestie. In them we reade.

Num. 15.

The cause moving God to predestinate to life, is not  
the fore-seeing of faith, or perseveriance, or good works,  
or of any thing which is in the person predestinated;  
but ONLY the good pleasure of good himselfe. For  
all things being ordained for the manifestation of his  
Glory, and his Glory being to appeare both in the  
worke of his Mercie, and of his Injustice, It seemed  
good to his heauenly wisdome, to chuse out a certaine  
number, towards whom hee would extend his unde-  
serued Mercie, leaving the rest to bee spectacles of his  
Injustice.

And that wee may yet more punctually know  
this Doctrine there allowed by Him, to bee verily  
his owne Doctrine, we reade thus from his owne  
Dictates.

Medit on the  
Lords prayer.

God drawes by his effectuall Grace, out of that de-  
sainted and corrupt masse, whom hee pleaseth for the  
works

works of his Mercy, leaving the rest to their own  
ways which all lead to perdition.

Prædestination and Election dependeth not, upon Conference of  
any Qualities, Actions, or Workes of Man, which bee ~~un~~ <sup>un</sup>comparable,  
but upon God his eternall, and immutabile  
Desire and Purpose.

## THE DOCTRINE OF THE Church of England concerning Prædestination.

Prædestination to life, is the everlasting purpose of Article 17.  
God, whereby before the foundation of the world  
was laid, bee hath constantly decreed by his counsell  
secret to vs, to deliuer from curse and damnation  
those whom he hath chosen in Christ out of mankind,  
and to bring them by Christ vnto everlasting saluation  
as vessels made to honour, wherefore they that be in-  
duced with so excellens a benefite of God, bee called ac-  
cording to Gods purpose, by his spirit working in  
due season, they through grace obey that calling, they  
be iustified freely, they be made sonnes of God by adop-  
tion, they be made like the image of his onely begotten  
Sonne Iesus Christ, they walke religiousely in good  
workes, and at length by Gods mercie, they attaine to  
everlasting Felicite.

Vpon the Articles of the Church of England, Master Rogers  
there is set forth an Analysis of these Articles, re-  
solving them into propositions; which propo-  
sitions by faith are maintained and approued by the  
Chaplain to the Arch-Bishop  
the Episcopall See  
the Diocese where  
authority

hee affirmeth the authority of the Church of England: and this Analysis, vpon this Article of Prædestination thus gained by the Church of Eng<sup>l</sup>and. Hereby is discovered the impiety of those men which think, that men doth make him selfe eligible for the inferreth.

5. Proposition. sinke, that man doth make himselfe eligiblie for the  
kingdome of heauen. And that, God beheld in every  
man whether he would use his grace well, and believe  
the Gospell, or no, and as hee saw a man affested, so  
did predestination, chuse or refuse him.

But the Analysis it selfe plainly according to the Article rectifieth this disorder, and makes Iustification, Sanctification, and Glorification, to flow from Prædestination; so that Prædestination depends not on them.

7. Proposition. Divers be the effects of Praedestinacion, but chiefe-  
ly it bringeth to the elect Iustification by Faith in this  
life, and in the life to come, Glorification; always a  
conformitie to the Image of the only begotten Sonne of  
God, both in suffering here, and injoying immortall  
glorie hereafter.

The heauenly wisedome of our Church in this point, is so fully and plainly expressed by her selfe, that shee needes not to bee iustified of her children, yet *ex abundanti*, I adde one or two Testimonies, but first admonishing the Reader to take notice of the Doctrine of the Church of *Ireland*, before set downe, and withall to beware that hee thinke not two Doctrines to bee taught in these Churches, but one.

Before Augustines time, many great and worthy Prelates and Doctors of the Church, not having occasion to enter into the exact handling of that part of Christian

Christian Doctrine, did teach that men are Predestinate for the fore-sight of some things in themselves. And Augustine himself in the beginning of the conflicts with the Pelagians, was of opinion, that at the least for the fore-sight of Faith, men are Elected to Eternall life, which afterward he dislaymed as false and erroneous, and taught that mans salvation dependeth on the efficacie of that grace which God giueth, and not his purpose of saving upon the uncertainty of mans will. This Doctrine of Augustine was received and confirmed in the Church against the Pelagians and Semi-pelagians.

Thus is our Doctrine the Doctrine of the Church, vpon aduise and due examination: the other Doctrine is the error of those that had not duely entred into the exact handling of this point. Now to follow an error, when the truth is vpon due tryall cleared and brought to light, brings that sentence to passe which Lirmensis pronounceth. *Absoluntur Magistri, condemnatur discipuli.* The Masters are freed, and the Schollers are condemned. For the one erred by infirmitie, and wanting the occasion of not-erring; the others erre out of more wilfulness, and stumble in the day time, hauing a faire occasion of not-erring, of not-stumbling.

Doctor Fr: White Deane of Carlile acknowledgeth the Doctrine of St. Augustine, to bee the Doctrine of the Church of England, in these words.

Although our Tenet concerning Predestination, bee no other then Saint Austin and his Schollers maintained a. <sup>Reply to Fisher.</sup> pag 275. against the Pelagians.

Now Saint Austin's opinion is presently to appeare in his owne words; as before it hath bee shewed by

Doctor Field. And in the point of Free will we shall see that the most learned and judicious King I AM is, yeelds this consent by name to the same Saint Augustine. Thus is there a perfect harmonic betwene this great King, the Church of England, and the Catholick Church; which that wee may more evidently see on the part of the Catholick Church, behold here what shee teacheth by her chiefe Fathers, Doctors, and Teachers.

---

THE DOCTRINE OF THE  
Catholick Church concerning Election or  
Predestination, taught by the Fathers,  
and subscribed by Doctors and  
Schoole-men.

In his Marry  
Dial. cum  
Trypb. Ind.

**N**on poteris ( O Viri ) nos unquam hac in Scripturis intelligere posuisse. &c. &c. Doe you think ( O men ) that wee could ever haue vnderstood these things in the Scriptures, except wee had received grace by the will of God, who willed that wee should understand these things of which grace you being destitute ( that is, the Jewes ) haue vnderstood none of them, that it might be fulfilled, which is taught by Moses: They haue prouoked me by strange Gods, &c. And I will prouoke them by that which is no Nation. Dialog. cum Trypb.

**N**os elegit Deus, &c. And againe, God Elacted vs, and was made manifest to them that sought him not. Behold, saith hee, I am the God of a Nation, which God anciently promised to Abraham, when hee told him

him that he should be the Father of many Nations.

*Elegit Deus non natura, &c.* God did Elect, not those that are better by nature, but those that are worse. *Tractus lib. 2. cap. 34.* *Id. lib. 3. cap. 33.*

*Prædestinatus Deus, &c.* God Predestinated the first natural man, that he should be saved by the spirituall man: *And hee proves his saluation to be necessary. Cap. 38.*

*Nec ad hoc pretijs aut ambitu, &c.* Neither is there need of money, industry, and mans hand, that mans chiefest dignitie or power, should be gotten by some excellent worke, but it is the free and ready gift of God. As freely as the Sunne shineth, the Fountaine watereth, the shoure moysturizeth, so doth the heauenly Spirit Powre it selfe into vs. *Cyprian de Mort.*

*Iacobus Apostolus docuit, &c.* James the Apostle hath taught: Of his owne will begathee vs by the word of truth: therefore of all the regenerate, yea, and of all that by creation were generated, it is the will of God by the word of God that doth create, and regenerate whatsoeuer pleaseth him. *Athenaeus, Cens. Arrian. 4.*

*Quoniam animarum Mediocris, &c.* Because the Christian of soules came not to call the iust but sinners to repentance, therefore hee O R D A I N E D, that whatsoeuer was worst in every company, should bee soonest C A L L E D. The worst of all men that inhabite the earth, were the Heathen, and they are preferred first to be Called.

*Nisi volentis, &c.* Perseuerance is not in him that willetteth, nor in him that runneth. For it is not in the power of man, but in God that sheweth Mercie, that thou shouldest be able to accomplish, that which thou hast begun. *Ambrose in Psal. 118. Serm. 10.*

*Et si longe est à peccatoribus salvo: &c.* And againe.

S. Iren. 10.

Though saluation be farre from the wicked, yet let no man despaire, because many bee the Mercies of God. Those that by their owne sinnes are perishing, by the Mercie of God are freed. I will haue mercie (saith he) on whom I will haue mercie. He hath appeared plainly to them that sought him not, he hath called those that fled from him.

Hierome ad  
Ruffio. lib. 1.

*Non eliguntur Paulus, &c. Paul and those which are like him are not Elected, because they were holy and vnspotted, but they are Elected and Prædestinated, that in their liues afterward in good-works and vertues, they might be holy and vnspotted.*

*But though before this time the Fathers had not clearely discovered, nor deliverner the Doctrine of Prædestination, it ought to be no prejudice to the Doctrine. For*

Austin. de pra-  
dict. Sancti,  
cap. 14.

What need is there, that we should bee driven to search the workes of those who before this Hærisie (viz. of Pelagius) arose, had no necessitie to busie themselves in this question, so difficult to bee resolued: which yet surely they would haue done, if they had beeene enforced to answer this kinde of men.

*Yet he also sheweth that this Doctrine was ever (as least impliedly) in the faith of the Church.*

De bono per se unv.  
cap. 23.

Let him say, that the Church had not at all times in her Faith, the truth of this Prædestination and Grace, which now with more diligent care is defended against the new Hæretickes; let him, I say, affirme this, that dares to say that shee did not at all times pray, or that she did not sincerely pray, both that vnbelineuers might beleue, or that beleueers might perseuere.

*His owne opinion is to be found in many of his works;*  
where

wherefore I onely produce one or two places for pasternes.

*De his quibus paucam seueritatem iusta decreuerat, &c.*

Out of those to whom the seueritie of Justice ad- *De prædest.*  
judgeth punishment according to the vnexpressible *27a. cap. 13.*  
Mercy of his secret dispensation, he chose out vessels  
which he might fit vnto Honour, both deliuering  
some from wrath to come by a free calling, and lea-  
uing other to the sentence of Justice. *ad vinc. son. 29.*

*Miseretur scilicet magna bonitate, &c.* Hee hath *Enchirid. ad*  
Mercie with Goodnesse, hee hardneth without iniu- *Laurent. cap. 99.*  
stice; so that he that is freed may not boast of his  
merits, neither he that is damned may complaine of  
any thing but his merits. For Grace alone differen-  
ceth the Redeemed from the Lost, whom one com-  
mon cause deriuued from the roote, had vntited toge-  
ther in one masse of destruction. *ad vinc. son. 29.*

*Prædestinationem Dei nullus Catholicus, &c.* The Præ- *Prosp. ad cap. 1.*  
destination of God no Catholike doth deny. Now *Gall. cap. 1.*  
the faith of Prædestination is established by manifold  
authorities of the holy Scriptures, yet vnto it, it is  
not lawfull to ascribe, any of the sinnes of men, who  
came to their pronenesse vnto sinne, nor by Godscre-  
ation, but by their first Fathers transgression. From  
the punishment whereof, no man is freed, but only  
by the grace of our Lord Iesus Christ, prepared and  
Prædestinated in the eternall counsell of God, before  
the foundation of the world. *ad vinc. son. 29.*

*Piæ constantiæ doctrinæ abundanter probauit, (Aug. id. ad extemp.*

• *gustinus) &c.* Augustine by a godly and constant  
Doctrine abundantly proued, that Prædestination  
was to be preached to the Church, in which Præde-  
stination is the preparation of Grace; and Grace is  
*Genif. Resp. ad*  
*Dub. 9.*

to be preached in which is the effect of Praedestination; and the fore-knowledge of God, wherein hee fore-knewe before all ages, on whom hee would conferre his gifts. Of which preaching, whosoever is an impugner, hee is a most open defender of Pelagian pride.

Prosper ad  
Rufin.

*Imi. neverunt, non solum Romanam, &c.* They know that not only the *Roman* and *Africane* Church, and all the sonnes of promise, through all the parts of the world, doe agree with the Doctrine of this man (*Augustine*) as in the whole Faith, so in the confession of Grace.

Hom. 12. Bishop  
of Rome.

*In his Epistle to Possessor a bishop of Africke, seeking counsell of him concerning the reading of the booke of Faustus, That the Catholike Church doth maintaine the Doctrine of Saint Austine, and particularly name his writing to Hillarius and Prosper, in which the Doctrine of Free Praedestination is maintained and defended.*

Petrus Diaconus  
de incar. & gta.  
Christi.

*Hec si sita sunt ut heretici iactant, &c.* If things goe so as the Heretickes boast, then haue they comprehended the unsearchable, and incomprehensible iudgements of God, &c. And the Scriptures deceave vs which faith, that the iudgements of God are incomprehensible. But we beleeving them to be incomprehensible doe affirme, that out of one masse of perdition, some are saved by the goodnessse and grace of God, and others are forsaken by his most iust and secret Judge.

Pelagius de  
Incar. & gta.  
infir.

*Deus qui hominem condidit, &c.* God who made man, by his Praedestination fore-appointed to whom hee would give the gift of illumination to beleue; and the

the gift of perseveriance to profit and persist, and the gift of glorification to raigne, who no otherwayes performed in Deed, than he hath ordained in his unchangeable Will. The truth of which Prædestination by which the Apostle witnesseth, that we are Prædestinated in Christ before the foundations of the world; if any man refuse to receaue with the beleife of the heart, or to speake with the confession of his mouth, if before the last day of this present life, hee doe not cast off the stubbornesse of his error, whereby he rebelleth against the true and living God, it is plaine that hee doth not pertaine to their number whom God in Christ freely chose, and Prædestinated before the foundation of the world.

*Nemo ergo perseverari appetas, &c.* Let no man bee earnest to search why one is chosen, when another is rejected, or why one is rejected when another is chosen: because the face of the deepe is couered, and Saint Paul himselfe witnesseth, that his iudgements are unsearchable, and his wayes past finding out.

There is a twofold Prædestination, either of the Elect unto life, or of the Reprobate unto death. Both are done by the judgement of God; so that hee either causeth the Elect to follow heauently and inward things, and by forsaking the Reprobate, he suffereth them to follow earthly and outward things.

*Bede expoundeth the ninth to the Romances, in the sense and sentences of Saint Austin, and therefore concurreth in the sainte Doctrine of Prædestination.*

*Prædestination non solum bonorum est, &c.* Prædestination is not only of good, but it may be said also of euill, as God is said to doe the euill which hee doth not,

*Gregory the great. Moral. iii. Job, lib. 19, cap. 15.*

*Historie. Bede. cap. 6.*

*Anselme. de comp. corpore. &c. Prædest.*

not, because he permits it. For he is said to harden a man when he doth not soften him, and to lead into temptation when he doth not deliver. Therefore it is not vnfitt that hee should thus Predestinate, while he doth not amend euill men, nor their euill deeds. But yet he is said more specially to foreknow good things; because in them, he makes that they be, and that they be good: but in the euill things he makes but their being, not the euill of their being.

*Idem in Rom. 9.*

*Nom ergo ideo misertus est Deus, &c.* God did not take mercie on Jacob, because hee willed and runned: but therefore Jacob willed and runned, because God had mercie on him. Let it be sufficient for thee who yet liuest by Faith, and not seeing perfectly, but knowing only in part, to know and beleue that God doth saue none but by free Mercie, nor damne none but by most righteous Iustice. But why hee saues or not saues, this man rather than that man, let him search who will looke into the great depth of Gods iudgements, but withall let him take heed, that hee fall not downe head-long.

*Bernard in Cant. Serm. 14.*

*Ius meum voluntas est Iudicio. &c.* My right is the will of the Judge. What more Iust for Merit? What more rich for reward? May not he doe what he will? Mercie indeed is shewed to me, but to thee is done no iniurie. Take that which is thine, and goe thy way. If he haue Decreed to saue me also, why wilt thou destroy me? Take what thou wilt of thy Merits, extoll thy labours, the Mercie of God is better then liie.

*P. Lombard of  
Master of Sentences, lib. 1.  
Diff. 41. D.*

*Plegit eos quos voluit gratia discordia, &c.* God Electred whom he pleased by free Mercie, not because they

they would be faithfull, but that they might be faithfull. And hee gaue them grace, not because they were faithfull, but that they might bee. For the Apostle faith: (1 Cor. 7.) *I obtained Mercie, that I might bee faithfull.* Hee saith not, because I was faithfull. Grace is indeed giuen to the faithfull, but it is also giuen first that he may be faithfull. So also he reprobated whom he pleased, not for any future merits, yet by a most true Iustice, though hidden from our eyes.

*Manifestum est, quod id quod est gratia, &c.* It is manifest that Grace is an effect of Prædestination, and that cannot bee put as a cause of Prædestination, which is shut vp vnder Prædestination. God would shew his goodnessse on some whom he Prædestinated in sparing them by way of Mercie; and on those whom hee Reprobate in punishing by way of Iustice. And this is the reason why he chuseth some, and reprobate others. But why hee chuseth these vnto glory, and reprobate those, there is no reason to be giuen but the will of God.

*Non est talis causa prohibens, &c.* There is on such Bradwarden the cause, either forbidding the will of God, or causing profound. *De Causa Dic.*  
it, by which an answer may be giuen, why hee loued *lib. 1, cap. 39.* this man, or hated that man.

*Vocatur Prædestinatione bonorum, &c.* Let the Prædestination of the good bee absolutely called Prædestination; and the Prædestination of the euill, Reprobation. And then Prædestination may be thus described: Prædestination is an euerlasting fore-appointment of finall Grace in the way, and euerlasting happiness in the Countrey (or home) to the reasonable creature, by the will of God.

*Corin. in  
Rom. 9.*

*Hic quartè concludit, quod utrumque, &c. Hee concludes, that both Election and Reprobation, dependeth on Gods good pleasure, saying, Therefore hee hath Mercy on whom he will, &c. Because freely hee hath loued *Jacob*, and rejected *Esau*; hee hath Mercie on whom hee will by giuing Grace; and hee hardneth whom hee will, not by imparting wickednesse, but by not giuing Grace. Whereupon Saint Austin: As the Sunne in departing farr from the earth, doth harden Ice, not by imparting coldnesse, but by not giuing heate. *It is hard to fassane a good and a bad thing**

*Thomas Caw-  
pensis de Imit.  
Christi. lib. 2.  
cap. 63.*

*Ego sum qui cunctos condidi Santos, &c. I am hee that made all Saints. I gaue them Grace. I bestowed glorie. I know all their good workes. I preuented them in the blessings of my sweetnesse. I fore knew my beloued before allages. I Elected them out of the world, and they did not praelect mee. I called them by Grace. I drew them by Mercy. I led them through manifold tentations. I powred into them glorious consolations I gaue them perseveriance, &c. I am to be blessed and honour'd in them all, whom I have so highly glorified and Praedestinated without any fore-going good workes of their owne.* *line m. dicitur qd. i. i.*

*Cassander ends  
in the end of  
this Doctrine.  
Consult. Ans. 18.*

*Gratia Praedestinationis in divinis literis, &c. The Grace of Praedestination is so greatly commended in the word of God, and Ecclesiastical writers, That those who are indued with Faith in Christ, and with good workes springing from that Faith, may not ascribe these things to themselves, but vnto God, and to the Grace of his divine Praedestination, and Election, and so may glory in the Lord, and not in themselves.* *so to llyw ad yd gwasgo*

*The*

# The Doctrine of King James, concerning Free-Will, and effectuall Grace.

**T**He only way for enabling us to do it (viz. the will of God) is by our earnest prayer to God, that he will enable us to do it, according to that of Saint Augustine, *Da Domine quod iubes, & iube quod vis.*

*And lead us not into temptation*) the Arminians can-<sup>bid.</sup> not but mislike the frame of this petition, for I am sure they would have it, *And suffer us not to be led into temptation, &c.* Saint Augustine is the best decider of this question, to whom I remit me.

The Reader is referred in the margin to Saint Augustine thus: *quicquid quis voluntatis libidinosa* *de Prædestinatione Sanctorum, De dono perseverantie contra Pelagianos & passim alibi.* Now Saint Augustines Doctrine of Free-will is shortly to follow.

Our next general petition is, *That his Kingdome may come, &c.* That in the meantime, his will may be done on earth, as it is in Heaven; The effect, which the Kingdome of Heaven in this Earth will produce.

The nature of man, through the transgression of <sup>our</sup> *Declar.* against first parents, hath lost Free-will, and retaineth not now any shadow thereof, saving an inclination to evil, those only excepted whom God of his meere Grace hath sanctified, and purged from his Original Leprosie.

It sufficeth us to know that Adam by his fall left <sup>the</sup> *Meditation on* <sup>the</sup> *Free-will, both to himselfe, and all his posterite, so as the* <sup>the</sup> *Lord's pray-*  
<sup>er.</sup> best of us all hath not one good thought in him, except it come from God, who draweth by his effectuall Grace, out of that corrupted and corrupte masse, whom hee perfecteth for the works of his Micerie.

*Et omnia in te.*

## The Doctrine of the Church of England concerning Free-will.

Article 10.

**T**he condition of man after the fall of Adam is such, that hee cannot turne and prepare himselfe, by his owne naturall strength, and good workes, to Faith and calling upon God. wherefore wee haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ presenting vs, that wee may haue a good will, and working with vs when wee haue that good will.

Here wee see first, the seruitude of the Will vnder sinne in the state of naturall corruption. There is an impossibilitie of turning and preparing by naturall strength; and secondly the power of Grace on the Will in conuerting it; the Grace of God by Christ, doth so effectuall prevent vs, that it makes vs to haue a good will.

And as the Church teacheth vs this Doctrine, by Articles, so doth shee also teach and confirme it by practice. For in her Liturgie shee plainly acknowledgeth, both the slauery of the Will vnder sinne, and the effectuall power of grace on the Will. Concerning the bondage of the Will vnder sinne, it is said in a Collect: *The frailtie of man without thee, cannot but fall.* And in the Catechisme. *Know this that thou art not able to doe thesee thinges of thy selfe, nor to make in the Commandements of God, and to serue him, without his speciall Grace.*

And concerning the efficacie of Gods grace on the Will in turning and changing it, the Church di-  
rectly makes it the foundation and ground, worke of  
diuers

divers prayers: yea, in expresse tearmes the acknowledgement Gods effectuall power on the Will to bee the ground of a prayer for the King. *Almighty and everlastinge God, wee be caught by thy holy word, that the hearts of Kings are in thy Rule and Gouernance, and that thou doest dispise and turne them, as it seemeth best to thy godly wisedome.* In which words Gods effectuall power on the Will is laid as the ground, and now see the prayer built vpon it, which is of the same substance.

*Wee beseech thee so to dispose and governe the heart of our most gracious King and Gouernor, that in all his Thoughts, words, and Workes, hee may eneuer seeke thy Honour and Glory.* There is also another for the King in the Letany, *That God wold so replenish him with the Grace of his Spirit, that hee may alway incline to his will and walke in his way.*

In which prayers, our Churh both obeyeth the Scripture, and performeth her dutie: but on the other side it is considerable, whether that Doctrine bee not a kinde of *Betraying and Disloyalty*, that denies these prayers, by denying the effectuall power of God on the will of man. For how can he pray for the efficacy of Gods power on the will of his Soueraigne, that belieues no such efficacie of Gods power to be at all on the Will?

Againe, the efficacie of Grace is yet more generally acknowledged by our Church, as wee may see in these patternes taken out of her Liturgy. *By thy speciall Grace preventing vs, thou doest put into our mindes good desires.* Againe, *Lord wee pray thee that thy Grace may prevent and follow vs, and MAKE vs continually to be ginen to all good workes.* And againe, *O God forasmuch*

asmuch as without thee, we are not able to please thee, grant the working of thy mercy may in all things direct and rule our hearts. But omitting diuers others, I adde these following, to shew that the efficacie of Grace, doth not onely move our wills to good, but establisheth vs in goodness. Give us grace that we be not like chyldren, carried away with evry blast of waine doctrine, but firmly to be established in the truthe of the holy Goffell. (To which prayer in these times especially it will not be amisse to say Amen.) Againe, Almighty God which doest MAKE the mindes of all fauful men to bee of one Will, grant unto thy people that they may loue the things, which thou commandest, and desire that which thou doest promise, that among the sundry, and manifold changes of the world, our hearts may surely there be fixed whereas true joyes are to be found.

To conclude, the Letany is a precedent of diuers patternes; one while praying for the King, That his heart may be ruled in the Faith, feare, and loue of God: and another while, That the Church may be ruled and gouerned uniuersally in the righs way. And againe, that God will bring into the way of truthe all such as haue erred, and are deceived. Now these prayers while they begge of God, that good desires may bee put into the heart, that hearts may bee disposed and turned by God, &c. they do plainly acknowledge the efficacy of Gods grace on the wills and hearts of men. For when they begge that Gods Grace may worke such effects; they acknowledge such effects to be the proper and kindly workes of Gods Grace.

THE DOCTRINE OF THE  
Catholike Church concerning Free Will,  
and Gods effectuall Grace.

**P**erdidit nos libera Voluntas, &c. Free-will hath vn-  
done vs; and we who were Free, are now brought into bondage, and sold by sinne.

**S**piritus Sanctus affluscit, &c. The Holy Spirit vseth to dwell in Man-kinde, and to dwell with Men, *WOR.*

**KING** the will of God in them.

**Q**uando rogamus ne in sensationem viciamur, &c. *Cyprian de Oras.*  
When wee pray that we doe not goe into Tentation, *Dom.*  
we are admonished of our owne infirmitie and weaknesse by this prayer; lest any man should insolently extoll himselfe, lest any man should proudly, and arrogantly ascribe any thing to himselfe, &c.

**D**ei est, inquit. **D**ei omne quod possumus; inde vici-  
mus, inde pollemus, &c. *Idem epist. prima.*

It is Gods, I say, it is Gods, All that wee can doe: *Id epist. 1.*  
thence we liue, and thence is our strength.

**R**etributionis bonitatis ac pietatis paterna, &c. *The Id epist. 77.*  
Lord by the Retribution of his goodness, and Fatherly kindenes, rewardeth vs, that which himselfe hath wrought, and honoureth that which himselfe hath perfected. For it is of Him, that we overcome, and that the enemie being subdued, we doe attaine to the victorie of a most mightie combate.

**Q**uicquid a nobis retinet geritur, &c. *Wee must take as fit as wee  
hree, that whatsoever is well done of vs, our soule doe as fit as wee  
ascribe the causes of our vertue vnto the Lord, ascri-  
bing N O T H I N G to our owne P O W E R.*

111. in Psal. 42.

*Et decor anime fias, & efficac, &c.* That there may be Beautie in the Soule, and a power effectuall vnto those things that are necessary, there is need of Divine Grace.

Id. in Psal. 42.

*Anima omnis humana, maligno servitutis ingo, &c.* Every Soule of man is subiect to the miserable yoke of bondage, vnder the common Enemie of mankind, and being deprived of the Freedome of her Maker, she is carried away captiue, by reason of sinne.

Gregorius N<sup>o</sup> 250.  
ans de Orat.  
Duomica.

*Quoniam igitur humana natura à boni iudicio fraude inducta aberrauit, &c.* Because humane nature, being seduced by subtilitie, erred from the true iudging of good, and inclined our Will to the contrary, all mischiefe inuaded the life of man, and brought it into the power thereof, &c. Because we were incompaſſed and inthrallled by this tyrannie, being brought into bondage of death by the incursions of our affections and perturbations as it were by certaine executioners and enemies, therefore doe wee rightly pray, That the Kingdome of God may come vpon vs. For wee cannot otherwise put off, nor avoide, the wicked Power of corruption, vntille the quickning power in steed thereof doe get dominion in vs. It then we doe pray, that the Kingdome may come vpon vs, by the force of these words wee doe begge; Let me be freed from corruption, let me be deliuered from death, let me bee loosed from the bands of sinne, that death reigne no longer ouer me, that the tyrannie of sinne and wickednesse, be no longer effectuall against vs.

Id. ib.

*Libertatem suāq. potestatē ac propriam voluntatē, &c.* Man changed the freedome, & power of himselfe, and his own Will, with the heauy and noysome slauery of sinne.

Qui

*Qui Christum sequitur, &c.* Hee that followeth Christ, if he be asked why hee would be a Christian, <sup>Ambrose in</sup> <sup>preacher.</sup> he may answer, because it was my Will. Which when he saith, he doth not denie, that it was Gods Will also. For the Will of man is prepared of God, it is Gods grace, which causeth that God is worshipped of a Saint.

*Quando dicit, Nemo potest venire me, &c.* When he <sup>Jerome adv.</sup> saith, *No man can come vnto mee,* he breaketh the proud <sup>Pdag. 3.</sup> freedome of Will, which if it would goe vnto Christ, vntesse that bee done which followeth, (*Except my beauenly Father draw him*) it shall will in vaine, and stiue in vaine. And this is also to be noted, That he which is drawne, doth not runne of his owne accord, but is brought, either drawing backe, and slowe; or vntwilling.

*Libero arbitrio male utens homo, &c.* Man abusing <sup>Augustine, En-</sup> Free-will, lost both it and himselfe. For as hee that <sup>cher. ad Laurent.</sup> kills himselfe, kills himselfe by life, yet by killing himselfe comes not to liue; neither can raise himselfe vp againe, when hee hath killed himselfe: so likewile when by Free-will sinne was committed, sinne ouercomming, Free-will it selfe was lost: for of whom a man is ouercome, to him hee is in bondage. This is verily the sentence of the Apostle Peter: which being true, what can be the liberty of a bond-slaue, but onely a delight in sinning? Hee serueth God freely, who willingly doth the will of his Lord. And by the same reason hee is free vnto sinne, that is the seruant of sinne. Wherefore he shall not be free vnto Righteousnesse, except being freed from sinne, hee begin to be the seruant of Righteousnesse.

*Iacob de Praedep. Sanc*t*us cap. 10.* *Et si homines faciunt bona, quae pertinent, &c.* Although men doe those good things which belong to the worship of God; it is Gods doing that they doe what he commanded. Therefore these things are commanded to vs, and yet are shewed to be the gifts of God; that it may be vnderstood, that they are our workes, yet God worketh that we doe worke them.

*Ide de corrip. & gra. cap. 12.* *Tantum quippe Spiritu Sancto accenditur voluntas, &c.* Their will is so much kindled with the Holy Ghost, that therefore they are able to worke because they will; and therefore they will, because God worketh that they will.

*Prosp*er* de roe. gen*s*. lib*1* cap*9*.* *Plenissime declaratur omnia, &c.* It is most fully declared, that all things which pertaine to the obraining of life etenall, without Gods grace, can neither bee begun, increased, or perfected; and any election, that boasteth of Free-will, that sentence of the Apostle doth most invincibly withstand, when he saith, who hath discerned thee?

*Aransien Counsell. cap. 4.* *Si quis ut a peccato purgetur, &c.* If any man doe affirme, that our Will doth seeke God, that wee may be purged from sinne, and doth not confesse that by the infusion of the Holy Ghost, and his working in vs, it is wrought that wee should Will to bee purged, he resisteth the Holy Ghost, saying by *Salomon*: The Will is prepared of the Lord; and he resisteth the Apostles wholesome teaching: It is God that worketh in vs, both to Will and to doe, of his good pleasure.

*Ibid 9.* *Quoties bona agimus, Deus in nobis, &c.* As often as we doe any good workes, God in vs, and with vs, worketh that we worke.

*Ante seruans peccati, nunc seruans Inſtitutio, &c.* Yee were before the ſervants of ſinne, now the ſervants <sup>Chryſologus.</sup> of righteouſneſſe, &c. Sinne before falſly ſaid that thou waſt a free-man, when it held thee a wretched bond-man. But Grace now calleth thee a ſervant, whom truly to make free, thee hath adopted to bee a ſonne of God.

*Quid enim aliud potuit, &c.* What can bee borne of <sup>Petrius Diaſto-</sup> a ſervant but a ſervant? For *Adam* did not beget ſons <sup>ius de Inſtar, &c.</sup> when he was a free-man, but when hee was a ſervant <sup>Era. cap. 6.</sup> of ſinne. Therefore as euery man is of him, ſo euery man is by him the ſervant of ſinne.

*Regnante peccato habet liberum arbitrium, ſed liberum Fulgentius 1. 6  
ſine Deo, &c.* When ſinne raigneth, man hath Free. <sup>Inſtar. de gra.</sup> will, but free without God, and therefore miserably, and ſlauishly free, because not made free, by the free gift of Gods Mercie. This the Apostle doth evident-ly inſinuate, ſaying: When yee were the ſervants of ſinne, yee were free vnto Righteouſneſſe. Therefore hee cannot be the ſervant of Righteouſneſſe, which is free vnto Righteouſneſſe, becauſe as long as hee is the ſervant of ſinne, he is not found fit to ſerue any thing elſe but ſinne. From this ſlavery of ſinne no man is made free, but he that is freed by the Grace of Christ our deliuerer; that ſo being freed from ſinne, he may become the ſervant of God.

*Ipo facit ut faciamus, &c.* God worketh that wee <sup>Id. de praedict. ad  
Menonium lib. 1.</sup> worke, by whose working in vs, all the good that wee doe, is wrought. Of whom it is ſaid to the Hebrews: *Let him make you perfect in every good worke, working in you that which is pleasing in his ſight.*

*Ad indignam mentis veniens Deus, &c.* God comming

Greg. Mag. in  
lib. lib. 18.  
cap. 22.

Idem Hispal.  
Sent. lib. 2.  
cap. 5.

Anselmus in  
Rom. 8.

Bernard de lib.  
arb. 2. & 24.

to an vnworthy soule, makes her worthy by comming to her; and worketh in her those workes which hee may reward, though hee found **NOTHIN G** in her but that which he might punish.

*Profectus hominis Dei donum est, &c.* The profiting of man is the gift of God. Neither can any man bee amended of himselfe, but of the Lord. For man hath not any thing of his owne that is good, whose way is not his owne, as the Prophet witnesseth: *I know Lord that the way of man is not his owne.*

*Aguntur Spiritu Dei, ut & ipsi, &c.* Men are actuated by the Spirit of God, that they may act that which is to bee done, and when they haue done it, they may giue thankes, to Him by whom they were actuated. For the Spirit of God which actuateth them, is both their leader and helper in their actions.

*Verba non sunt mea, sed Apostoli, &c.* They are not my words but the Apostles, who attributes all the good that may possibly be, vnto God, and not to his owne Will; even to thinke, to will, and to doe. If then God worketh these three things in vs, (that is, to thinke good, to will it, and to performe it) he worketh in vs, the first indeed without vs, the second with vs, and the third by vs. For by sending in a good thought he preuenteth vs; by changing our wicked Will, hee ioynes it to him by consent, and by giuing power to our consent, this inward **W O R K E R**, shewes himselfe outwardly in our manifest worke.

*Post peccatum ante reparationem, &c.* After sinne, and before the restoring of Grace, the Will is oppressed, and ouercome of concupiscence, and is weake in euill, and hath no grace in good; and therefore it can sinne, and

and it cannot chuse but sinne, and that damably.

*Operans Gracia, est qua praeuenit, &c.* Working, (or <sup>1d.lib.2.11.1.26.</sup>) operating) Grace is that which preuenteth the good <sup>4.</sup>

Will: For by it the Will of man is freed, and prepared, that it may bee good, and that effectually it may will good. But cooperating Grace followeth the Will when it is good, in helping it.

*Gracia Dei mecum ostendit ut speso, quod ipsa est causa-  
sa efficiens, &c.* The Grace of God with mee, I hope <sup>causa. Dei. lib. 1.</sup> <sup>cap. 40.</sup> will shew, that Grace is properly the efficient cause of every good act: I meane Grace freely giuen, which is an habite poured into the soule freely by God. Virtue, and chieflie the chieflie virtue, Grace of Charity is no lesse E F F E C T V A L L than Vice. But Vice effecteth euill acts, wherefore Grace or Charity effecteth good acts. And that I may say nothing of vices, morally gotten, who doth not know, who doth not feele, what acts one Radicall vice effecteth, that law of the members, that tyrant of nature, that source of sinne, Concupisence, or the lustfullnesse of our flesh, which also the Doctors often call Originall sinne: A witnessse hereof is experience, too common, too forceable. A witnessse also is the Apostle, when hee saith, *I am carnall, sold vnder sinne, for what I doe, I allow not: For I doe not that which I would, but that which I hate that I doe.* Seeing then that lust is so violent, so effectuall, so manifoldly actuous, how doth Charity represse, diminish, and ouercome it, if shee doe nothing at all, if shee moue nothing at all, if shee be altogether idle?

*Qua Gracia non noua Voluntas creatur, &c.* By which Grace, there is not created a new will, <sup>Coffin's con-</sup> <sup>sub. art. 18.</sup> neither is the will

will enforced being vnwilling, but the will being fickle is healed, being depraved, is rectified; and is changed from euill into good. And by an inward kinde of motion is drawne, that of vnwilling it may become willing, and may freely consent to the Divine calling; and afterward the same Grace cooperating, it may obey the will of God, and by the same Grace persevering in good workes, may also through the same Grace enter into the inheritance of the heavenly Kingdome. This Doctrine of the Grace of God and Free-will the sounder Schoole-men strongly defended against the *Pelagians*, among whom was *Thomas Bradwarden* (or *Bradwarden*) called in his time the profound Doctor, who wrote an excellent worke (which he calleth a summe) against *Pelagianisme*, increasing in his dayes. And how much many of them did attribute to Grace, *Bonaventure* alone may testify: This ( faith he ) is the dutie of godly mindes, that they attribute nothing to them selues, but all to the grace of God, wherein how much soever a man doth give to the Grace of God, hee shall not depart from pietie, though by giuing much to the Grace of God, hee take away something from the power of Nature, or Free-will; But when something is taken away from the Grace of God; and that is giuen to Nature which belongs to Grace, there may be danger.

THE

## THE DOCTRINE OF

King I A M E S , concerning the Certaintie of Saluation, and against the Apostacy, or falling away of the Saints.

**A**bout the same time one Bertius a Scholler of the late Declar. against Arminius (who was the first in our Age that info-<sup>Verbius</sup>red Leyden with herise) was so impudent, as to send a letter unto the Arch-bisshop of Canterbury, with a booke intituled de Apostasia Sanctorum. And not thinking it sufficient to know the sending of such a booke (the Title whereof onely were enough to make it worthy the fire) hee was moreouer so shamelesse, as to maintaine in his letter to the Arch-bisshop, that the Doctrine contained in his booke, was agreeable with the Doctrine of the Church of England. Let the Church of Christ then judge, whether it was not high time for vs to bestirre Our selues, when as this Gangrene had not onely taken hold amongst Our nearest Neighbours, so as Non solum paries proximus iam ardebat, not onely the next house was on fire, but did also begin to creepe into the bowels of Our owne Kingdome.

It is true, that it was Our hard hap not to heare of this Arminius before hee was dead, and that all the Reformed Churches of Germanie had with open mouth complained of him. But as soone as wee understood of that distracti-  
on in your State, which after his death bee left behinde him, wee did not fail (taking the opportunitie when your last extraordinary Ambassadors were here with vs) to vse some such speaches unto them concerning this matter, as we thought fittest for the good of your State, and which wee

Wee doubt not but they haue faithfully reported unto you, For what need Wee make any question of the Arrogancy of these Hereticks, or rather Athesficall Sectaries amangst you, when one of them at this present remaining in your Towne of Leyden, hath not onely presumed to publish of late, a blasphemous booke of the Apostacie of the Saints, but hath besides beene so impudent as to send the other day a copie thereof as a gaudy present to our Arch-bisshop of Canterbury, together with a lester wherein hee is not ashamed (as also in his booke) to lye so grossly, as to know that his Heresies contained in the said booke, are agreeable with the Religion, and profession of the Church of England. For these respects therefore haue wee cause enough very hartily to request you, to roote out with speed, those Heresies and Schismes, which are beginning to bud forth amangst you, which if you suffer to haue the Reynes any longer, you cannot expect any other issue thereof, then the curse of God, infamy throughout all the Reformed Churches, and a perpetuall rent and distraction in the whole Body of your State.

Bid.

His Maiestie doth exhort you, seeing you haue heretofore taken Armes for the libertie of your Consciencies, and haue so much indured in a violent and bloudie warre, the space of fortie yeeres for the profession of the Gospell, that now hauing gotten the upper hand of your miseries, you would not suffer the followers of Arminius to make your actions an example for them to proclaime to the world, that wicked Doctrine of the Apostacie of the Saints.

It is all worthy of deepe consideration; and among, (if not aboue) the rest. 1. The opinion that this great and wise King had of this Doctrine of The Apostacie of the Saints. Hce faith of abooke so intituled;

led; The Tisla were enough to make it worthy the fire. And he calls him Hereticke and Aberrantall Sectary that published this booke. The booke also Hee termeth, *a blasphemous booke of the Apostolice of the Saints*. And by his Ambassadour He calls it, *That wicked Doctrine of the Apostolice of the Saints*. 2. What agreement this booke and Doctrine had with the Doctrine of the Church of England. Heteof the King saith, *Hee was shamelesse to maintaine in his letter to the Arch bishop, that the Doctrine contained in his booke was agreeable with the Doctrine of the Church of England*. And againe, *A letter wherein he is not ashamed ( as also in his booke ) to lyt so grossly, as to auow that his Heresies contained in the said booke, are agreeable with the Religion and profession of our Church of England*. 3. The dangers that arise from this kinde of Doctrine. Arminius left behinde him a distraction in the State, And, you cannot expect any other issue thereof, then the curse of God, infamy throughout all Reformed Churches, and a perpetuall rent and distraction in the whole Body of your State. 4. The councell that was both taken and giuen hereupon. It was high time to bestirre our selues, when as this Gingreene, had not onely taken hold on our neareſt Neighbours, but did also begin to creepe into the bowels of Our owne Kingdome. And, For thſe respects therfore bane wee canſe enough, very hartily to request you, to root out with ſpeede these Heresies, and Schismes, which are beginning to bud forth amongſt you.

I may addde hereunto the Doctrine of the Articles of the Church of Ireland, which fitly may here be inſerted, as both looking to King James, vnder whose Authority and protection it came forth, and was

maintained, and looking to the Doctrine of the Church of *England*, since it were an intollerable and impudent iniury, to the wisdome and religious knowledge of those times, to say that betweene them there was not a harmonie.

Article of the Land: Num. 33. *All Gods elect, are in their time inseparably united vnto Christ, by the effectuall and vitall influence of the Holy Ghost, derived from Him, as from the Head, vnto every true member of his Mysticall Body.*

Num. 38. *A true, lively, iustifying Faith, and the sanctifying Spirit of God, is not extinguished, nor vanishest away in the Regenerate, either finally, or totally.*

---

THE DOCTRINE OF THE  
Church of England, for Certaintie  
of Salvation.

The Church of *England* teacheth the certaintie of Salvation, and she hath done it so constantly and generally, that it will be very hard to produce any one of her Sonnes, that durst (before very late dayes) to affirme and defend to the contrary, by any publicke worke and writing. Shee hath taught this Certaintie by her owne Articles: Shee hath re-enforced it by an exposition of Her Articles, it hath beene explained and enlarged, by Articles of *Lambeth*, it hath beene taught by Her most eminent Sonnes, the Reverend Fathers the Bishops of this Church, and the Professors of Divinitie, who are trusted by her, to deliver her true thoughts, and Tenents in Divinitie to her children. And wee see that it hath also beene sealed

sealed vp and settled in Articles of the Church of *Ireland*, betwene which Church, and the Church of *England*, to make a contrarie and opposition is a thing of extreame danger and absurditie.

And first for her owne Articles. In the Article of *Prædestination*, our Church teacheth the Certaintie of *Salvation* diuers wayes. One way, by making *Salvation* to depend on such a constant and sure *Election*, that it bringeth the Elect constantly to *Salvation*. A constant Decree of *Election*, brings the Saints constantly & assuredly through the way of *Salvation*, vnto the wayes end, even *Salvation* it selfe. This constant bringing of the Elect to *Salvation*, wee may finde in these words.

*God hath constantly Decreed by his Counsell secret to Article 17. vs, to deliver from Curse and damnation, those whom hee hath chosen in Christ out of Man-kinde, and to bring them by Christ to everlasting Salvation.*

From hence is it plaine and easie to argue.

Those whom God hath constantly Decreed to bring to *Salvation*, they are constantly and certainly brought to *Salvation*.

But here God hath constantly Decreed to bring his Elect to *Salvation*.

Therefore the Elect of God are constantly and certainly brought to *Salvation*.

. And that this bringing to *Salvation*, is not in the wayes end only, but in the way it selfe, the particulars by which the Elect are brought to *Salvation* plainly shew, which are to follow in the next consideration. But here by the way, let vs note, that this bringing to *Salvation*, by a constant and certaine

Decree, carrieth with it a certaine, and assured Salvati-  
 on, evn by the confession of the enemies of it. For  
 in this very respect, because it induceth a certaine and  
 constant Salvation, they reiect it; as that which cro-  
 seith their inconstancie and mutabilitie of *Salvation*.  
 This Doctrine of certaintie croseth their doctrine of  
 Incertaintie, and therefore their doctrine of incer-  
 taintie, croseth and reiecteth this doctrine of Cer-  
 tainty. For well they know that it must be a certaine  
*Salvation*, which is wrought and brought to passe by  
 a constant and absolute Decree of Election. There-  
 fore to plant this Apostacie, and that men though E-  
 lected, may haue leaue to fall from *Salvation* if they  
 will, they make an Election, which followeth a man,  
 vpon the condition of his sore-seene perseverance. So  
 that as in the doctrine of our Church, a constant De-  
 crece of Election, constantly bringing to Salvation  
 must needs withall give a finall perseverance in the  
 state of grace, their Doctrine not enduring this con-  
 stant perseuerance and saluation, issuing from a con-  
 stant Decree of Election, haue devised an Election  
 that waiteth vpon man, to see whether hee will give to  
 himselfe finall perseuerance, by his owne Free-will.  
 An Election by which no man is actually Elected  
 vntill hee be no man, that is, vntill hee be parted the  
 soule from the body. But (as I said before) our Do-  
 ctrine may be knowne to be a Doctrine of Certaintie,  
 that doth oppose and reiect this falling away, because  
 the fallers away doe oppose and reiect it, there being  
 indeed an incompatibility betweene, a constant De-  
 crece, that brings men constanly to *Salvation*; and a  
 dependant and contingenz Decree, that waiteth on

mans

mens uncertaine Will, to see whether his will will  
sally perseuer, and so bring his owner to Election.

A second way, by which our Church teacheth the  
certaintie of Saluation in this Article is this; Because  
shee layeth the same grounds that St. Paul doth, when  
hee planteth and builfeth a certainie of Saluation.  
Yes, shee almost vseth the same words. Saint *Paul*,  
first in a generall shewerth that there is a constant and  
vnterrupted progresse of good and happinesse to  
the Saints that loue God, and are called of his pur-  
pose. This generall hee makes good by particulars;  
for hee bringeth them in as proofoes of the generall.  
Therefore hee begins with the word, For: *For whom*  
*hee did fore-know, hee also did pradefistrate to bee made*  
*like to the Image of his Sonne, whom hee did pradefistrate*  
*them hee also glorified.* Behold, the Apostle hath made  
good his generall by these particulars. His generall of  
the constant good and happinesse of the Saints, is  
proued by these particulars, because God from his  
first fore-knowing or taking notice of them, never  
leaves doing them good from one degree of good to  
another, vntill hee hath brought them to eternall  
glory and blessednesse. So that this place is no other  
but a proofoe of the constant and vndefeasable happy-  
nesse of the Saints. Now let vs see how our Church  
doth paralell this Doctrine of Saint *Paul* with the  
Doctrine of her Article. Our Church first in the ge-  
nerall teacheth, that God by his constant Decree  
bringeth his Elect to Saluation; And then shee also  
descendeth to particulars in the like manner. *wherefore*  
*shee which be induced with so excellent a benefit of God, be*  
*called according to Gods purpose, by his Spirit working in*

due season; they through grace obey the calling; they bee  
instituted freely; they bee made sonnes of God by Adoption,  
they bee made like the Image of his only begotten Sonne Ie-  
sus Christ; they walke religiously in good workes, and at  
length by Gods mercy they attaine to everlastinge felicitie.  
Behold here also the particulers, by which that gene-  
rall bringing to Saluation is perfited, so that to ioyne  
both together; The busynesse of Saint *Paul* and our  
Church is both one, or rather the purpose and busi-  
nesse of Saint *Paul* is the purpose of our Church, even  
to shew that the Saints and Elect are constantly and  
infallibly brought to Saluation and happiness by  
Gods loue and Election. And indeed there is such a  
continued, and indissoluble chaine beginning in Gods  
purpose and Decree, and not ceasing vntill it bring  
the Saints to Gods to be glorified, that there is no  
roome, nor gappe for this full and finall Apostacie to  
breake in, and interpose it selfe.

And that wee may be yet more sure, that this place  
of Saint *Paul*, did intend this very thing to proue the  
infallible, stedfast, and perpetuall blessednesse of the  
Saints; as before it hath appeared, both by his gene-  
rall position at his entrance, & after by the particulers  
in his progresse, so it may also most fully appeare, and  
strongly ( for a three-fold cord cannot be broken) by  
the vse that he makes in his egressse. It were too much  
to stand vpon each particular of his inference and  
application: I will take notice of a few. First, he tri-  
umphs like a conqueror, beholding the safetie and  
assured victory of the Saints: *What shall wee then say to  
these things? If God be for vs, who can bee against vs?*  
God is for the Saints all the way from the first fore-  
knowledge,

knowledge, vnto the finall glory, what *Arminius* or *Berinus* can make any Apostacy to be against vs, when God is throughly for vs. God being stedfast with vs from Election to glorification, no interloper can come in with intercision to cut off and put a funder, this continued chaine of happinesse, which God hath ioynd together and guardeth all the way. And that yet more plainly you may see that this was *St. Pauls* very meaning and purpose, behold it in his owne words. *who shall seperate vs from the loue of Christ?* See here a challenge sent to the whole world, for hee defieth any thing that would seeme to seperate Gods beloued from the loue of God. Wherefore let the *Arminians* take heed how they come within *Saint Pauls* defiance. For the truth is, they doe vndertake to accept *Saint Pauls* challenge, and giue an answer to his question; for when *Saint Paul* saith, *who shall seperate vs from the loue of Christ?* They answer, that there are many things that may seperate Saints from the loue of Christ. But let them take heed how they make *Saint Paul* their aduersary. For it concernes them neerely to agree with this aduersarie while they are in the way, lest their aduersarie deliuer them to the iudge, &c.

Neither is *Saint Paul* contented to defie their Apostacy & separation only by way of a question in generall termes, but he passeth on to particulars and most weightie ones, which (if any) might cause an Apostacy and separation of Saints from the loue of God. But both these particulars he denyeth to bee able to separate, yea, generally all or any creature hee denyeth to bee able to separate vs from the loue of God in *Christ Iesus*. Here also I will spare to insist on every particular;

particular; but I desire the Reader to consider of a few of them which I thinke include all other, if the rule be true, that the greater includes the lesse. First, *Life and Death cannot separate vs.* Now the Author of Apostacy himselfe could say, *Skin for skin, and all that a man hath will be givene for his life.* Touch therefore *his bone and his flesh, and hee will curse thee to thy face.* But both the example of *Job* and the Doctrine of Saint *Paul* shew that death, nor paine doe not separate the Saints from the loue of God. For *Job will trust in God though hee kill him;* and *Paul saith, That in all those things wee are more then conquerors.* Now if this *maximum terribilium* cannot separate the Saints from the loue of God, what can lesser terrors doe? surely they can separate lesse.

But here by the way, let me give a note of instruction, or at least remembrance, to the Doctors of Apostacy, that in this case of *Job* and other *Saints*, of whom *S.Paul* speaketh, *it is God that loued vs* who makes vs to conquer, and not our owne Free-will: for certainly, if God did not hold vs by his loue, but wee held him only, there were quickly an end of the busynesse; death and many things else would separate vs from the loue of God. Especially if among those many things, wee take notice of those that follow: *Angels, Principalities and Powers.* These are the mightiest creatures of all, and yet these cannot separate vs from the loue of God. Now if these that excell in power cannot separate vs, how can any lesser, and inferior powers separate vs? But here also wee must carefully and humbly acknowledge, that we have no defence, fauour and securitie against these mighty powers,

powers, but the preuailing power of God, which affiſteth thofe whom he louerh, and makes them con-  
querors. For theſe are the ſonnes of *Anah*, of whom  
it is ſaid, *who can stand againſt the ſonnes of Anah*. This  
iſt the ſtrong man whom none can binde but one that  
iſt stronger then hee. And indeed this iſt the very  
cause of our ouercomming iſt we beleue S. John, Be-  
cause hee that iſt in vs, iſt greater then hee that iſt in the  
world. Therefore Gods conſtant loue iſt ſtill to bee  
lookt vnto, as the only cauſe of our ſaſtie, which  
keepes our wills by grace againſt theſe ouer-mightie  
enemies; and wretched were wee, if our wills were  
put to keepe themſelues by grace. For then if we were  
but as *Adam*, theſe principalities and powers would  
prevaile with vs as with *Adam*, eſpecially having a  
body of finne about vs which hee had not. But the  
only cauſe of our ſtanding againſt theſe principalities,  
vnder whom *Adam* fell, iſt the conſtant loue and pur-  
poſe of God; By that as S. Paul faith, *We are more then* <sup>2 Cor 1.22.</sup>  
*conquerours*, and thence it iſt, that Principalities and  
Powers cannot ſeparate vs from the loue of God. And  
as by this conſtant loue of God we are conſtantly and  
ſafely preſerued from ſeparation and Apoſtacie, ſo let  
our conſtant ſaſtie ever acknowledge this conſtant  
loue and purpoſe of God to bee the cauſe of it. But  
both this ſaſtie and the cauſe of this ſaſtie the tea-  
chers of Apoſtacie doe denie, ſo robbing God of the  
glory of mans ſtabilitie, and robbing man of the ſaſ-  
tie and ſtabilitie which hee hath from God. Finally,  
that yet wee may know our ſelues to be fully and fi-  
nally ſafe, the bleſſed Apoſtle is not contented to  
ſpeake of ſaſtie from ſeparation and Apoſtacie onely

in the present time, but he denies Apostacie, both by future things, and in the future time. *Nor things present, nor things to come, &c. shall bee able to separate vs from the loue of God.* Behold a finall and full persecutance in Iafetie, for things present cannot separate vs, and things to come shall not be able to separate vs, yea, no other creature, that is, nothing can separate vs, and therefore not the *Arminians*.

A third way by which our Church in this Article doth teach Certaintie of *Saluation* is this: shew faith that the *consideration of Election doth establish in the Saints a Faith of their salvation to bee enjoyed through Christ.* For the Saint finding in himselfe the mortification and vivification of the Spirit, hence ascendeth vp to the knowledge, view, and consideration of his Election, and from this constant Election hath a stable and sure Faith that hee shall enjoy eternall salvation in Christ. Now from hence plainly issueth this argument.

That salvation is certaine, whereof there is an established Faith.

But there is an established Faith of the *Saluation of the Saints.*

Therefore the *Saluation of the Saints* is certaine.

The first proposition cleareth it selfe by its owne light. For there is not an established Faith of vncertaine and fallible things; but of certaine. Yea, if there were no other word but the word of Faith, this Faith presupmeth and presupposeth a certaine and infallible truth, for the obiect of it: and consequently in this place a certaine and infallible salvation of the *Saints*.

The second proposition is raysed plainly out of the words

words of the Article. For the consideration of Election is there said, vpon the view of Sanctification to establish a Faith of *Saluation* to be enjoyed.

Wherefore I may conclude in the words of the ninth Article.

*There is no condemnation to them that beleue and are baptized.*

Which the Article of *Ireland* thus resembleth;

*Howsoever for Christ's sake, there be no condemnation Num. 24. to such as are regenerate and doe beleue.*

The first of which is a position of our Sauiour: *They that beleue and be baptized shall be saued: They Mark. 16.16. are not onely now in the state of Saluation, but they shall hereafter be saued, for hee that beleeveth shall not Ioh. 5.14. see condemnation.* And the other resteth on the saying of Saint Paul, who saith that to the Saints there is no condemnation; *For the Law of the Spirit of life which Rom. 8. is in Christ Iesus, freest a Saint from the law of sinne and death.* Now if a Saint bee free from death, who can make him a bondslauke of death? This were flatly to affirme that which the Apostle denyes both here and else-where. *Wee haue not received the spirit of bondage to Rom. 8.15. feare againe, but the spirit of Adoption; by which wee cry Abba Father: And if a sonne, then no more a servant:* Behold Saint Paul saith, *wee haue not received the spirit Psal. 46.7. to feare againe, who then dares to put vpon the Saints a spirit of bondage to feare againe?* and Saint Paul saith by the Spirit of God, *If a sonne, then no more a servant: And how dares flesh and blood to say, if a sonne, yet againe a servant?* But let vs stand fast in the libertie wherewith Christ hath made vs free, neither let vs againe be intangled with the yoke of bondage.

Let vs say with Saint Paul, once a sonne, and no more a servant ; once a sonne, and a sonne for euer. And indeed Christ himselfe saith, *That a sonne abides in the house for euer, onely let vs remember, that therefore we are deliuered from this feare and house of bondage ; That being deliuered from our enemies wee might serue God without feare ; In holinesse and righteousnesse before him all the dayes of our liues.* Our safety is giuen vs mainly for an incouragement to holinesse : *For hee that hath this hope purgeth himselfe as God is pure.*

And now that it may appeare, that I haue not wretten a priuate sense out of these publike Articles, let vs see whether the same truth hath not beene publikly taught by others.

There is a worke ( formerly alledged ) which hath this Title, *The Faith, Doctrine and Religion, professed and professed in the Realme of England, and Dominions of the same, expressed in thirtie nine Articles, the said Articles analysed into propositions, &c.* This worke was made by a Chaplaine of Doctor Bancroft, late Arch-bishop of Canterbury, and to his Grace Dedicated. But it is well knowne Arch-bishop *Bancroft* did not fauour any Puritanicall or Schismatycall Doctrine, neither is it to be thought that his Chaplaine, would or durst offer any such vnto him. Neither is it to be beleuued, that he would be so shamelesse as to say to the same Arch-bishop, in his Dedicatore Epistle, That these Propositions *(hee ( that is the Church of England ) publikely mainaineth, if there had beene any Puritanicall Doctrine maintained in them.*

Now this Writer, hauing raysed a Proposition vp-on these words of the seuenteenth Article ( *constantly decreed* ) he inferreth.

Ioh. 9.35.

Luk. 1.74.

2 Ioh. 3.3.

wander then doe they from the truth, which thinke,  
That the Regenerate may fall from the Grace of God, may  
destroy the Temple of God, and be broken off from the Vine  
Christ Iesus.

The same Doctrine is proued by other Articles, more plainly and punctually vnfolding what was in the former Articles, truly and really contained, though not so manifoldly, nor severally expressed. Neither were these Articles (commonly called the Articles of Lambeth) approued by obscure, priuate, or Schismatical persons, but by chiefe Fathers of this Church in Eminence and Authoritie. *John Arch. Bishop of Canterbury, Richard Bishop of London, Richard elect Bishop of Bangor, Doctor Whitaker, and other most learned Divines.*

In these Articles we finde the points of *Free Election, Finall perseverance, and certainty of Salvation* embraced by the Fathers of our Church; and particularly in these which follow.

*The cause which moued God to predestinate some to life, was not the foresight of their Faith, or of their Perseverance, or of their Good workes, or of any thing else which is to be found in men predestinate, but Gods meere good will and pleasure.*

*A true, lively, and iustifying Faith, and the Spirit of God which sanctifieth, is neither finnally, nor totally extinct in the Elect, it failes them not, it forsakes them not.*

*A man truly faithfull, that is, A man indued with a Faith that iustifieth; may bee assured by Faith of the Remission of his sinnes, and of his eternall Salvation through Christ.*

And now if I should vndertake to bring forth the

sayings of those Doctors and Fathers of this Church that haue taught the Perseverance of the Saints and Regenerate, and the Certainty of Saluation ensuing this certaine Perseuerance, multitude would ouercome me, and exceed the bounds, both of this worke, and the Readers patience. And yet it is also almost an equall difficultie to shew any number that haue publikely ( without the cry of the Countrie ) maintained the contrary Doctrine; That is, *the Apostacy of Saints, and the Mortalitie of the ( Immortall ) seed of God.* And though some would faine seeke shelter vnder the shadow of Dr. Overall, yet hee doth not only leaue them open to stormes, but his owne drops doe fall downe and batter them. For in the Great, Famous, and Royall Conference at Hampton Court, hee is recorded thus to say for Tottall and finall Perseverance.

*Those which were called and iustified according to the purpose of Gods Election, howsoeuer they might and did sometimes fall into grievous sinnes, &c. Yet did never fall, either T O T A L L Y from all the graces of God to bee Utterly destitute of all the parts and S E E D E thereof, nor F I N A L L Y from iustification.*

But to set some bounds vnto boundlesse abundance, and to auoide both tedious multiplicite, and meere penurie, I will bring forth some few of our Doctors, as a patterne of the rest; Men that cannot be accused for want of skill to know the Doctrine of our Church, nor I thinke of dishonestie, that they should want will to shew it; and most of them were dead before late questions, and dead men are comonly very vnpartiall Judges.

The Councell of Trent, even that sinfull Counsell, in one Canon saith thus, &c. And in a third Canon thus, <sup>Doctor Ro-</sup>  
<sup>bington Bishop</sup>  
<sup>of Worcester.</sup>  
 If any man shall say with a firme Certainty, that he shall haue that great gift of Perseverance to the end, vnlesse he hath learned it by some speciall Revelations, let him bee accursed. Vnto which three wicked Canons, &c. Where this Reverend Father sheweth it to be the Doctrine of Trent, and withall a wicked Canon, which teacheth this Doctrine, that a man cannot be certaine of small per-  
 severance. Expos. on the Creed.

Againe. By the spirit of Adoption, and effects of Gods grace agreeable, wee may haue certaine knowledge, that we shall inherite Gods kingdome, which none shall doe but they that continue to the end, and were appointed unto it, before the beginning of the world. Ibid.

When it pleaseth him to adde that, Hee abideth for ever (that is, the Holy Ghost, Ioh. 14.17.) this comforteth beyond the reach of either penne or Heart. For hereupon it followeth, that so sure is our salvation with him in that eternall joyfull kingdome, that wee cannot fall from it finally. For this blessed Spirit is the pledge of our inheri-  
 tance, whereby we are sealed unto the Day of Redemption: Hee therefore abiding with vs for ever, needs must wee be sure of that whereof he is a pledge and an earnest giuen, which is the very peace of God that passeth all understand-  
 ing. O sweet office therefore of a blessed Spirit. And O thrice blinded men with darknesse of Rome, that will teach vs to doabs of our salvation. wee haue this Spirit as a pawn, and the promise of his abode for ever with vs, though the times may come through grievous temptations, that wee may not thinke so for a while. Ibid.

where Finally Hee (that is, the Holy Ghost) is lost, he  
menes,

wherouer was by Sanctifying grace. Ibid. Whence issues a plaine conclusion, wheresoever the Spirit was by Sanctifying Grace, there he is not finally lost.

Doctor Abbot  
Bishop of Sa.  
fiburg.

As for the Blisſe and Glory of Heauen, though yet we know it not, yet we know that God hath ginen to vs, the interest and Title of it already, and by Faſth doe ſtand auſſured through the Spirit, that hee will in due time giue vs the full ſight and fruition of it. And a little after out of S. Austin, De praedest. Sanct. cap. 17. Hee calleth and iuſtifieth none but whom hee hath praedestinated unto glory, and therefore is followeth, that hee giueth them perſeruance, for the attainment of the ſaid Glory. Cer- taintie of Saluation againſt D. Bishop.

The ſame S. Austin ſaith to his hearers, If there be in you faith which worketh by loue, even now yee be- long to them that are praedestinated, called, iuſtified. Now ſith the faithfull by S. Austens iudgement, doe be- long to them that are praedestinated, called, iuſtified, it followeth by Saint Austins iudgement, that they are to be auſſured, that they belong to them that ſhall be glorified, and therefore ſhall certaintely perſerue; because whom God hath praedestinated, called, iuſtified, them he hath glorified, as the Apostle ſaith, and therefore doth S. Austin will the faithfull man to beleeue that he ſhall live for ever.

But I need not to iuſt much on particular ſenten- ces of this Right Reuerend and learned Father of our Church, ſeeing he hath whole Discourses, of The Certainty of Saluation, and of the Perſeruance of Saints, to which I would rather remit the Reader, that hee may quench his thirſt in the Fountaine it ſelfe. Only I aduertife him, that in the Epiftle Dedicatore to His Maieſtie (then Prince of Wales) there is a complaint  
of

In Plat. 148.

De pofon. San-  
ctiab.

of some of our Divines, that following the by-paths of Arminius, *Dogmate etianum destruant Articulos Religionis, quas prius propriam manu confirmarunt.* Wherin this Reverend Bishop sheweth vs, that Arminianisme (wherof falling from saint-ship or the grace of regeneration is a part) is the way to destroy the *Articles of Religion*, And if a Minister write *Arminianisme*, he writes against those Articles, which he hath confirmed by his owne subscription & writing. So vpon the matter the same hand writes forward & backward for and against the same things, yea, contrarily and against it selfe. Suffer me also to obserue another saying in the very entrance of that worke. *Repertus est &c.* There is found one Bartius, a false teacher of Leyden, who was not afraid to set forth a booke execrable in the very Title of it. *OF THE APOST ACT of the SAINTS:* a man as it seemes of the Schoole of Arminius, whom also the Vorstian liberty of Prophecyng (that is, a licencionsnes that growes mad against wel establisched Religion) hath transported and perswaded him, that out of one inch of Noueltie, & most vaine desire of singularity, he should depart from the received sentence of our Churches. Wherin it may evidently appeare in what contrarietie to the Doctrine of our Church, standeth or rather falleth, this *Apostacy*, and falling away of the Saints.

Augustine saith not, *That no man can be sure of perseverance &c.* But of perseuerance he affirmeth, ca. 12. *De Correp. & gra.* To the first man which in that good wherein he was made right, had received that hee might not sinne, that hee might not dye, that hee might not forsake that good, an ayde of perseuerance was given, not whereby it should come to passe, that he should perseuere, but without which he could not perseuere by Freewill. But

Doctor Fulke.

now unto the Saints predestinated by the gracie of God, whiche to the kingdome of God, not onely such an ayde of perseveraunce is given, but such that even perfaulce it selfe is gaue to them, not onely that that they cannot perseuerre without this gift, but also by this gift they are not but perseverant. For he not onely said, without me yee can doe nothing; but also he said, Yee haue not choise me, but I haue chosen you, and haue appoynted you; that you may goe & bring forth fruit and that your fruit may abide. By which words he sheweth, that hee had given them not onely Justice, but perseveraunce in it. For when Christ so appointed them, that they go and bring forth fruite, and that their fruit shoulde abide who dare be bold to say, peraduenture it shall not abide? All Christians therefore ought to be assured that they shall remaine in the Vine, keepe his Commandements, and such like conditions as be required of them. For as S. Augustine saith, He that maketh men good, maketh them also to perseuerre in good. Answ. to the Rhemist. Testa. See more there vpon Rom. 8.

Doctor Field.

Hee held of the Angels, so many as he was pleased, and suffered them not to decline, and goe aside with the rest, and raised vp and severed out of the masse of perdition, whom hee would among the sonnes of men. The Angels now confirmed in grace, and those men whom in the multitude of his mercies, he delivered out of the State of condemnation, and reconciled to himselfe, do make that happy societie of blessed ones, whom God hath loued with an everlasting loue. This Societie is more properly named the Church of God, then the former consisting of men and Angels, in the state of that integrall wherein they were created, in that they which pertaine to this happy company, are called to the participation of Eternall happiness, with the calling

calling of a more mighty, potent, and prevailing grace then the other. For whereas they were partakers only of that grace, which gave them power to attaine unto, and contynue in the perfection of all happy good if they would, and then In tanta felicite, & non-peccandi facilitate, in so great felicity, and facility of not offending left to themselves to doe what they would, and to make their choyse as their owne perill, These are partakers of the grace which winneth Infallibly, holdeth Inseperably, and leadeth Indeclinably, in the wayes of eternall blessednesse.

Without which efficacy of Grace winning Infallibly, holding Inseparably, and leading Indeclinably, no man ever attained to salvation; of which whoso is partaker shall undoubtedly be saved. Of the Church. Lib. 1. cap. 3. & cap. 17. Dott. 1ob. 4 his

This holy, reverend and greatly learned man, in his way to the Church, hath a Digression, with this Title. *Digres: 41. Intreating of Pradefination, & Freewill as the Protestants hold them, and shewing that their Doctrine concerning those points doth neither make God the author of sin, nor lead men to be careles of their liues, &c.* And indeede he excellently proues what he vndertakes, in this *Digression*. In another, we reade thus.

*Perseverance in good, beginneth not in the will, but in Gods protecting Grace, that upholds the will from desirring: whence it followes that to every new worke, the will needes a new Grace, as Organsigne found no longer then while the bellows are blowing. Against this our aduersaries teach, that a iust man when himselfe will can practise any Righteousnesse, internall, or externall by doing good workes, and keeping Gods Law, neither needes he ordinarily a new Grace to excite him, but onely to helpe him; And in case of falling into sin, when it is said, the will cannot*

booperate to rise againe, the meaning is, that it cannot doe  
it so easily. And this he calls *An impious blasphemy, and  
favouring of Pelagianisme.* Digress. 42.

The Title of another *Digression* (43) is this: *Proving that Gods children without miracles or extraordinary  
Reuelation, may be and are infallibly assured, that they  
haue grace, and are in the state of saluation.*

There we reade in the *Digression* it selfe: *The manner  
how we know wee haue gracie, and shall be saued, is by the  
meanes of the holy Ghost, whose worke it is to assure vs.* (I  
thinke then it is the euill spirits worke to take away  
this assurance) *the which he doth, first, by producing in vs  
the effects of sauing Grace, and Prædestination, which is  
the constant reforming of our life within and without,  
whereupon it followes that he which giues himselfe effectu-  
ally and stedfastly to a godly life, may infallibly bee se-  
ured thereby of his Saluation, because God whose promises  
are infallible, hath promised saluation to all such.* Where  
the Reader may note, That the constant Reformati-  
on of our life is an effect of Prædestination, and a  
worke of the Spirit. Now if this constant Reformati-  
on be wrought in vs by the spirit, and is giuen to vs  
as a fruite of Gods constant Decree of Prædestinatio-  
n, how can wee fall away? for a constant Reformati-  
on and falling away cannot stand together; But  
here we see Gods Spirit giues vs a constant Reformati-  
on of life, and therefore falling away is excluded.

A little after. *Stapleton confesseth, that S. Paul pro-  
nounceth the same certainty of other mens saluation, than  
he doth of his owne. And therefore we may haue assurance  
of Grace and Perseuerance as well as he had. For in divers  
places he shewes, that he was assured of Gods spirit, and  
Grace,*

<sup>2</sup> Cor. 7. 46.  
Rom. 8. 38.  
a Tim. 4. 8.

Grace, and eternall life. You shall heare what the *Ancient Fathers* say touching this matter : Macarius saith, Although they are not as yet entered into the whole inheritance prepared for them in the world to come, yet through the earnest which they now receive, they are as certayne of it, as if they were already crowned and reigning, &c.

Bernard saith: who is iust but he that returneth loue to God who hath loued him, which is done when the spirit by Faith REVEALETH to a man the eternall PURPOSE of GOD concerning his FUTURE SALVATION.

Dr. Reynoldes was a man indifferently well esteemed by some for his learning in the place where he liued, and not accused by any that I knew for not being orthodoxe in any point of the Doctrine of our Church. Yet Salomons saying is true, *That the Race is not to the swifte, &c. neithier is favour (stil) to men of skill.* wherfore as when a Countrey-Gentleman would borrow money in this Citie, though his estate be neuer so great in the Countrey, yet commonly hee must haue a Citizen bound for him that is knowne to the Citie, so since Doctor Reynoldes, though well knowne for his learning in the place where he liued, yet per chance may faile to haue trust among some men. I must take leaue to get a surety for him, euen one that is liuing, and whose wordes I thinke will be taken in the Citie.

The man whome I produce to give his word for Dr. Reynoldes is Doctor Francis White Deane of Carlile, I haue a ready indeede produced him for a witnesse, but now I produce him for a surety; yea since he can haue be a witnesse also, let him be both a witnesse and a surety.

First therefore, I take him as a witness of our  
seuerance in that which I formerly cited out of him,  
*That our Tenet concerning Predestination is no other then  
whas Saint Austin and his Schollars maintained against  
the Pelagians.* Now it may plainly appeare by divers  
of Saint Austens workes, that the Predestination  
taught by Saint Austin, gave to the predestinatian  
an infallible perseuerance, a perseuerance by which a  
Saint could not but perseuere. And that I may not  
send away my Reader presently to reade or buy the  
workes of Saint Austin, let him but looke backe to the  
allegation of Doctor Fulke, and there he shall plainly  
see that which here I tell him : so that thence will a-  
rise a plaine Argument,

*The Tenet of our Church concerning Predesti-  
nation, is the Doctrine of Saint Austin.*

*But the Doctrine of Saint Austin teacheth a Predestina-  
tion, that gives a sure and infallible Perseuerance*

*Therefore the Tenet of our Church teacheth a Pre-  
destination that gives a sure and infallible Perseuerance.*

Neither may a man dare to meddle with any thing  
but the Conclusion, for the former propositon is  
guarded by Doctor White, and the second by Saint  
Austin and Doctor Fulke.

*Replies to Fulke.* But Doctor white comes somewhat nearer, and  
Proues that *A member of Christ, and the Catholike  
Church in the Creede* (which consists of the true mem-  
bers of Christ) can never fall away vnto damnation,  
and therefore must needs be possessed of finall per-  
seuerance.

*That Church ( or the Catholike Church in the  
Creede) hath the remission of sinnes, and life eternall, and  
passeth*

passeth not to Hell. Ioh. 10. 28. Aug. de Doctr: Christi: lib. 3. cap. 32.

Againe, The testimonies of St. Austin oblied by the same Adversary, which are, that the Catholike Church is the Body of Christ, whereof he is the Head, and that out of this Body, the holy Ghost quicknes no man, make altogether agenſt himſelfe. For none are vitall Members of Christis myſtically Body, but Iust and Holy persons. And it is the ſame Fathers Doctrin, Impii non ſunt reuera corpus Christi. wicked persons are not in Deed & Veritie the Body of Christ.

And in another place, In corpore Christi non ſunt, quod eſt Ecclesia, quoniam non potest Christus habere membra damnata. They are not in Christis Body be-cause Christ C A N N O T have D A M N A B L E mem- bers.

Thus are Christis members ſure of Salvation, be-cause ſafe from damnation, they cannot be damned, therefore they muſt be ſaved, and I thinke that they will not deny that finall perseverance is an insepara-ble companion of Salvation.

And now wee come to another place in the ſame worke, which though it begin in *witneſſing*, yet it ends in *Suretiſhip*.

It (that is ſtill *The Catholike Church in the Creede*) is the Church buiſled upon the Rocke, againſt which the gates of Hell ſhall not preuaile either by Heriſie, Tentation, or Mortall ſinne, Matt. 16. 18. Mate. 7. 24 And if it bee a mere fancie to hold this, then Gregory the great with many ancient Father, were fantaficks for teaching in this manner. Which to make good there are many citatiouſ adioyned. Aug: de Cimit: Dei. lib 20. cap 8.

Nunquam ab illo ecclesiased vocetur predestinata & electa ante constitutionem mundi. Origin: Tract 1 Mat: v. numquidq; peccatorum &c. porta sunt inferorum. Vnde Inferorum porta vocatur scoratio. Cum multis sunt, neq; recente in numero possint inferorum porta, nulla portia inferorum valet aduersus petram aut Ecclesiam quam Christus super illam edificat. Gregor: Morall. lib. 28. cap. 6 Sanctam Ecclesiam de Sanctis in aeternum permanuris constructam, nullis huic vita persecutionibus superandam, Ipse super quem edificata est evidenter ostendit, cum ait, Porta Inferi non proualebunt aduersus eam. Ambr: in Luc. lib. 2. cap. 3. Bern: in Cant: serm: 78. Dr. Reynold, de Script: & Eccles. Thess. 4. confirme the same at large.

Thus are we referred to Doct. Reynolds by this learned man; and therefore we may safely passe on to see what hee sayes. Neither is this Reference merely generall and learge, but punctuall to this very poynt of the finall Perseuerance of the Saints. A more generall commendation hee hath besides of this same worke; when he sayes. *The aduersaries haue made no Reply to Doctor Reynoldes Theses.*

Neither are any endued with sanctification, but those whome God hath Elected that they shoulde bee Saints: And so true Sanctification Iustification concurreth. But God Iustifieth onely the Elect, and Iustifying Faith, by which the Hearts are purified, is the Faith of the Elect of God, The wicked are not beeleeuers in the Apostolicall use of that word. For whosoever beeleeueth shall bee saved, and the end of Faith is the saluation of the soule. And howsoeuer they may bee called beeleeuers for a profession of faith, or for a temporary Faith, yet they are not redeemed, as those which are grounded on Christ, For those that are Redeemed

are made Kings and Preist unto God, which is the Pro-  
prie prerogative of Saints. And they that are grounded up  
on Christ, have built houses grounded upon the Rocke,  
which shall never fall. Thes. 4. which is the very same  
wherevnto D. White referred the Reader. The same  
Doctrine of Finall perseverance, is againe confirmed,  
in the *Apologie* of these Theses.

Master Hooker

As Christ being raised from the dead, dyeth no more  
deast hath no more power ouer him, so the iustified man be-  
ing allied to God in Jesus Christ our Lord, doth as necessa-  
rily from that time alwayes live, as Christ by whom he hath Ioh. 14.19.  
life liueth alwayes. I might if I had not other where large-  
ly done it already, shew by many and sundry manifest and  
cleare proofes, how the motions and operations of life, are  
sometimes so indiscernable, and so secret, that they seeme  
stone dead, who notwithstanding are still aliu unto God  
in Christ. For as long as that abideth in us, which anima-  
teth, quickneth, and giueth life, so long wee live, and wee  
know that the cause of our Faith abideth in us for ever. If  
Christ the Fountaine of life, may flit, and leaue his habita-  
tion, where he once dwelleth, what shall become of his pro-  
mise, I am with you to the worlds end; If the Seed of  
God which contayneth Christ, may be first conceiued, <sup>1. Pet. 1.</sup>  
and then cast out, how doth S. Peter terme it immortall?  
How doth S. Iohn affirme It abideth? If the Spirit which <sup>1. Ioh. 3.9.</sup>  
is giuen to cherish, & preserue the seed of life, may be giuen  
and taken away, how is it the E A R N E S T of our I N-  
H E R I T A N C E vntill Redemption?

If the iustified erre as he may, and never come to under-  
stand his error, God doth saue him through generall repen-  
tance, but if he fall into Heresy, he calleth him at one time  
or other by attual Repentance; but from Infidelitie, which

than inward directe denyall of she foundation, he prescrueith him by speciall providence forever. Discourse of Iustification.

Thus haue the Fathers, and Doctors of our Church, plainly shewed the Doctrine of our Church. And this last witnessse, (a man beyond all exception of Schisme or Partialitie, the enimies of this Doctrine being Judges) hath strongly confirmed and established it. Yea, he hath cut off that Goliath Head, which commonly marcheth against the hoalt of God, to terrifie them out of their assurance of Finall perseverance, and certaine Salvation. For he sheweth that the truely iustified, after their errors, are saved either by generall or actuall repentance, but from *Infidelitie & Fundamentall Errors*, they are preserued forever. And Dr. Overall, seemes to ioyne in one harmonie with this doctrine of M. Hooker, saying the like for Errors of life, that this other did for errors in beleife. In the Conference at Hampton Court, these are his words, *These which were called and iustified according to Gods purpose and Election, howsoever they might and did sometimes fall into greivous sinnes, were in time renewed by Gods Spirit unto a lively Faith and Repentance, and so iustified from those sinnes, and the wrath and Curse, and Guilt annexed thereto.* So that the obiection now a-dayes vrged, was long since prevented with an answer, and should haue kept silent the mouth of it being stopped. For to what purpose is it to aske and obiect; *what if a iustified man committ a great sinne, and dye without Repentance?* When it hath ben answered long since, that Iustification hath such a Repentance annexed to it, as shall suffice to wash away the guilt and wrath

wrath of those Errors & sinnes into which the iustified shall fall. If true Iustification and sufficient Repentance, goe still together and bee not separated, what a strange question is that, which rayseth an obiection from Iustificatiō separated from Repentance? Is it lawfull for them to make a Iustification of their owne severed from Repentance, and to raise an obiection thence, against our Iustification, conioyned with repentance? This is a meere deceit to argue from things ill divided, against things well conioyned. Yea, cursed are they that put a sunder what God hath knit togethhr. King James said in the *Conference at Hampton Court*, *It was hypocrisie, and not true iustifying fash, that was severed from Repentance.* It then true Iustifying Faith and Repentance, be not severed, their argument against perseuerance taken from iustifying Faith, severed from Repentance, is a meere imaginarie, and fantasticall argument. For they imagine a severing of things not indeed severed, and then they raise an argument from the seperation which is onely in their owne braines, and not in the thing. So that the ambition and vtmost hope of such an argument is onely this: If such a thing were that indeed is not, then that would not be, that indeed is. If iustifying Faith were wholly severed from Repentance as it is not, then perseuerance would not be Persverarance. Wee haue scene out of *S. Austin*, Our Church & Doctours, that the same Election which Decreeth to the *Saints* glory & Salvation, Decreeth also perseuerance.

Now Perseverance, must needs haue that sufficient Repentance without which it cannot be perseverance. And therefore the same Decree that decreeeth

Perseverance, must needs also Decree that Repentance, without which Perseverance cannot be. And in deede one and the same Seede of God (Decreed to all the Elect) is an immortall seede, both of repentance and perfeverance. Briefely then, though a man were to be excluded from Salvation, for not performing a condition, yet if he be sure to performe the condition, he is still sure of Salvation. As on the other side, if he be sure of Salvation, then he is sure to performing the condition: without which he cannot be sure of Salvation. Now those whom our Article saith, God hath cōstantly Decreed to bring to Salvation, they are sure of Salvation. And therefore are they sure of that Repentance, and all other conditions or qualifications, without which they cannot be sure of Salvation.

Discourse of  
Justification.

Perchance the same matter in Mr. Hookers words will be of more authority. *Our Saviour when he spake of the sheepe effectually called, and truely gathered into his fold, I giue vnto them Eternall life, and they shall never perish, neither shall any pluck them out of my hands,* *In promising to save them, he promised no doubt to preserve them, in that without which there can be no Salvation, as also from that by which it is recoverably lost.*

But in a second place, let the questioners giue mee leaue to aske them a question? whether in this their damning of men regenerate, that doe not particularly repent for every great sinne, they doe not bring in a Doctrine of despaire? For if one of these great sinnes ever happen to be forgotten, it is the very case of sinne against the Holy Ghost: *There remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of judgement and fiery indignation.* A sinne forgotten, cannot be for given.

There is no salvation without particular Repentance, nor no particular Repentance without particular Remembrance; Againe wee know that some liue in an innumerable variety of great horrible sinnes, such as S. Paul reckons, *1. Cor. 6. 9.* Now if these men after come to repent, it is impossible for them to remember their numberlesse particular sinnes which they haue committed, and to apply to them a particular repentance. Then by the same reason it seemes to mee it were impossible they should be saued. But if God accept a generall repentance of them, it were good to bring some place of Scripture which saith that others cannot bee saned in case of forgetfulnessse, by generall repentance. It is the saying of Doctor Francis white. *The promise of Remission of sinnes is conditionall.* *Reply to Fisher.* *Essay. I. 16. 17.* &c. and the same becometh not absolute untill the conditi-  
on be fulfilled, either actuall, or in desire, and preparation  
of the mind. Now if that desire and preparation of the  
mind to Repentance will serue, surely I thinke there  
is no child of God, that hath not had a full desire and  
purpose to repent of all his paticular stonts, and e-  
specially the great ones. Yea we find in them by ex-  
perience a preparation and readines of mind to actuall  
Repentance. *David* hauing his sinne plainly discou-  
red to him, presently falls to Repentance, and is pre-  
sently released of his sinne. And *Hezeshiah* being con-  
vinced of his sinne in pride, presently accepteth the chal-  
lengement of his sinne, and his humbling immediatly fol-  
loweth in the Text. And *Peter* when he had denied *Luke. 22. 64.*  
Christ, as soone as Christ looked vpon him, he went  
out and wept bitterly. Whence it appeateth, that the  
seede of Repentance in these great falls of the Saints is

not dead but sleepeth; it lyes in the earth during this winter of grace, being ready to bud, as soone as the frost of Tentation is dissolved, and the Sunne of Righteousnesse warmeth it with a new accessie, and increase of beames and heate. And here I thinke it is worth the obseruing, that there are certaine sins that are certaintly knowne to be sins, yet while the strength of tentation is vpon the Saints, they partake very much of the concealement of secret sins. For the same lust and corruption that preuaileth vpon the Will of a Saint to do so great a sinne against which his Will was determinately bent and resolued, casteth also very commonly a mist on the vnderstanding of the same Saints, that the thing formerly appearing out of measure sinfull, now doth not looke like a sinne; for the flesh having darkened the vnderstanding for a season, that appeares not in the shape and odiousnesse of sinne to the flesh, which most plainly and evidently appeares sinfull, being seene by the spirit. And therefore a Saint after a great sinne, when he comes truely to discerne it, is like a man awaked; awaked I say out of a slumber of the flesh, wherein his eyes were closed. and hee saw not sinne to bee sinne, and awaked into the light and sight of the Spirit by which alone a man spirituallly discer-  
neth. So *David* had neede of a plaine similitude, to conuince him of a sinne that was in it selfe plaine enoughe, but no doubt by lust so couered and hid from appearing in the true shape of sinne, that before this discouery which awaked the Spirit in him, he had not the full and true sight of the odious and vgly face of his sins. Briefly, *xxv. 12* who dyed in his sinne, was sa-  
ved or damned. I thinke no man will be so cruell as to  
say

say he was damned; wee see he had a good affection to the Arke of God, and no doubt a good loue to God, for whose sake he loued the Arke, but his good loue was ill managed, & the wrath of God came vpon him, because hee serued that God in an ill manner, whom no doubt he loued, with a good zeale and affection. Now if *Yezabell* was saved by this Doctrine he must actually repente of this sinne, which was so mortall to him. But first wee reade of no such actuall Repentance, and next the suddennesse of the stroake may seeme to prevent it. But on the other side, if he did actually repente, then may any Saint else be thought actually to repente, and so this question is againe needlesse, as before was proued to be absurd. And surely he which gaue *Iezabel* that seduced the seruants of God, *affiace to repente*, may be thought to be at least as gracious to the spouse of Christ, ( his Saints and members ) euening to giue them this space to repente, to whom wee know he hath given the grace to repente.

If they doe now reply, are Saints immortall having sinned? I answer by asking againe, Was *Iezabell* immortall, when God gaue her space to repente? Besids, no death can prevent Gods mercy; God knowes the time of his Saints, and if *Sparrowes* fall not to the ground without Gods prouidence, much lesse doe Saints. God hath the time of Saints in his hand, and the same God hath also Grace in his hand; and therefore nothing can hinder him, but that he may prevent the time which he hath in one hand, with the grace which he hath in an other. Yea as he is the Lord both of life and gracie, so is he of tentations. Therefore as hee can command time to stay and gracie to hasten, so also

also can he command tentations to take what time he pleaseth, and can make them to keepe what distance he will, to the last time of the Saints. Yet I may adde further, and I thinke that *Arminians* can hardly disprove it; If a Saint haue in him the grace of Repentance, which would bring forth the Act of Repentance if it had time, it were somwhat strange that a Saint should be damned, not for want of grace (but) only for want of time. Now the remaining grace of Repentance, after the fall of Saints, apeares before in *David*, *Hezekiah* and *Peter*, who readily repented vpon their summons. And even *Berthius* himselfe confesseth, that neither *David* nor *Peter* in their falls, did wholly loose the Holy Ghost.

Thirdly, this question is grounded on the Popish distinction of sins mortall and veniall: A distinction which Doctor *Francis white* in his *Orthodoxe*, hath with sound reasons and allegations mightily battred. There it is said by him, *That concupisence is as verily sinne as Adultery*; And that there is a plaine Commandement against it; now the breach of any Commandement (especially the body of it) must needs be mortall. So when a man couets his neighbours wife, yea his neighbours Oxe, hee hath mortally sinned. Herevpon appears a diuers fault and mischiefe of this question or obiection. First a man is in perpetuall feare & torment, because such lusts do so often arise in him. Secondly, this obiection hath but onely vanity or nothings in it. For it is an argument raised out of nothing, and nothing in the hands of the creature will make nothing. The distinction of sins into veniall and mortall is nothing, for eucry sinne is mortall. Death runnes

runs along with the whole breach of the Commandments; *Cursed is he that continueth not in all things which are written in the booke of the Law to do them.* Now if the curse and wrath of God bee annexed to the breach of any part of the Law, surely the breach of any part of the Law makes a man subiect to wrath and consequently to death. *For the wages of sinne (euen of all sinne without exception) is death.* Now if all sinne be mortall, and the mortallnesse of sin be the reason of the incompatibility of grace and saluation, then euery sinne and breach of the Law is incompatible with grace, and so a Saint may fall from the state of Grace many times in a day; and many times in a day he had neede to be againe regenerated. But on the other side, if they will allow Grace to stand with mortall sinne in the breach of one Commandement (as the tenth) they must bee forced to allow it likewise in the breach of another; at least if they will allow Grace to be compatible with the mortall breach of one halfe of a Commandement, they may be inforced to allow it in the breach of the other halfe. For mortalnesse of sinne being the cause of incompatiblenesse with Grace, this mortall sinne running all along through the whole breach of the Commandement, the effect of incompatibility must needes runne along with it throughout the whole breach of the Commandement. Or else as Grace may stand with the breach of one halfe of the Commandement, so may it stand with the breach of the other halfe, except men will stint the Grace of God, and say it cannot reach home to ouercome the whole breach of a Commandement, especially one of the second Table as that of Adultery, which is vsually reckoned one of

Rom.8.33;

their mortall sins. Yea, it were fit that these stinters of Gods Grace, should giue vs a Table of all the breaches of euery Commandement, and then put downe their finger iust on the place, where the breaches leauet to be veniall, & begin to be mortall; This seemes very necessary for the full discerning of a matter of so great consequence and concernment, as falling from the state of grace; for without this knowledg a man may fall from the state of Grace by some sin which he knowes not to be mortall, and then forgetting it or neglecting it, there is an end of him, he must be damned for euer. But to make such a Table by Scripture is altogether impossible, and without Scripture it is vaine and fruolous. How much better were it to say with the Scripture, That in the Iustice of God sin & life are incompatible, euen any sin with life eternall. But by the Grace of God, sin and life are not incompatible; for God in his Saints leaues euen now a remnant of the body of sin, that often leades them captiue to the Law of sin; and yet at the same time there is the Spirit of life which is in Christ Iesus, freeing them from an absolute reigne of sin & death. There is a remainder of the old *Adam*, & a seede of the new *Adam*, and the motions, yea single acts of the old remainder, doe not kill the whole immortall seede of the new *Adam*. As one action doth not make a habit, so one action doth not destroy a habit, especially these infused habits, which are grounded in a godly nature, and an incorruptible seede.

But that I may shew them the cause of their mistaking, (which is the way to remedy it) I give them to understand, that their error come from hence, because they do not weigh these things in the Balances of the

*Sanctuary*

Rom. 7. & 8.

2. Pet.  
1. Pet.

*Sanctuary.* They do not weigh spirituall things, with the weights of the Spirit. For if in these vpright Balances, they did weigh sinne and grace together, they should finde, that in the old man there being buds and leaues and fruits of sinne, sinfull thoughts, words, and actions, and the like in the new man the buds and leaues and fruits of sinne, cannot ouer weigh more, then the buds and leaues, and fruites of grace, but it is a reigne and whole body of sinne, that must counter poyle, and equall a reigne and body of grace. More plainly thus, one particular sinne, may preuent and cut off for the time some act of grace which should haue preuented it, but one act of sinne, doth not cut of and expell, the whole new man and body of grace. The whole seede and roote of Grace is not digged vp, but by a whole body and reigne of sinne, and indeede this whole reigne of sinne, is absolutely a sinne which the Regenerate cannot commit. There are diuers places that confirme this in the Scripture, yea, diuers places in St. Johns first Epistle. I take notice of one: *Whosoeuer is borne of God doth not commit sinne, for his seeder remis- 1.Joh.3.9.* meth in him, and he cannot sinne, because his seeder remai- *1.Joh.4.4. & 13.* meth in him. A regenerate man wee know can sinne ac- tually, but he cannot sinne in the full seruice of sinne: and euен our Sauiour himselfe interpreteth the com- mitting of sinne, for the seruice of sinne, *Whosoeuer com- 1.Joh.8.34.* mitted sinne is the seruant of sinne. But this seruice of sin and the seede of God are incompatible, and therefore the seede of God still remaining in the Regenerate, (which the Apostle affirmeth) this raigne of sinne can- not stand in them with it. So are the Regenerate still safe, while single actuall sinnes do not destroy the

whole seede of Grace, but onely a whole seruice of sin, from which the Regenerate are preferued, by the seed of God that remaineth in them. Briefly a remaining seede is neuer lost, neither by actuall sinnes which are committed, which do not ouerweigh and preuaile against it, not by a body of sinne, which the seed of God remaining for ever excludeth.

And hereupon in the second place these men may also plainly perceiue their error, in saying that a Saint by some actuall sinne is in the whole state of damnation. For the seede of God remaining in the Regenerate, hee cannot be wholly in the state of wrath and damnation, for there is something in him with which God will not be angry, euen the remaining seede of God. But you will aske me perchance, Is not God angry with sinne? Yes, and very angry with a very great sinne; but yet his whole wrath doth not arise when there is a seede of Grace that abaites the wholenesse of his wrath. Therefore let vs againe set vp the balances of the Sanctuary, and as before wee laid the whole seed of Grace in one balance: against one single sinne in the other balance: so now let vs lay the seede of Grace together with some single sinne in one balance, and the whole or full wrath of God in the other. And let vs withall know that our mercifull Father looketh vpon these balances through his beloved Sonne Christ Iesus. and then wee shall soone find that single sinnes ioyned with a seede of Grace, will not draw moue, and counter-weigh a whole and intire wrath. God beholding a Sonne of God (though with some sinne through that first Sonne in whome he is well pleased doth not suffer his whole displeasure to arise vpon

upon him. There are drops of wrath (as Hierome <sup>Hier. in Exod. lib. 1. cap. 2.</sup> notes) and there is a hot wrath, *Psal* : 6. And there is a whole displeasure, *Psal* 78. 38. Now these drops of wrath may be upon lesser sinnes; yea a hot wrath, may be upon a Saint, for greater sinnes, but a whole displeasure is not upon him, except he had a whole reigne of finne; and from that (as I shewed before) a Saint is preserued. For there is still a seede of Grace remaining, and with that seede God cannot be angry, yea he still loueth it, and where this loue remaines, there the wholenesse of wrath is abated, so much as is the measure of this remaining loue. Neither is this without the word of God. For God himselfe, when he hath said, of a Saint, *I will be his Father, and he shall be my sonne*; he saith also, *If he commit iniquity I will chasten him with the rods of men, but my mercy shall not depart away from him as I tooke it from Saul*. God when he was angry with Iehosaphat, Hee told him by the Prophet: *Shouldst thou helpe the ungodly &c. Therefore is wrath upon thee from the Lord*. Yet withall God forgot not the seede of Grace in his heart. *Neverthelesse there are good things found in thee, thou hast prepared thy heart to seeke the Lord*. So though there be a measure of wrath, and God in measure contend with these branches of sinne, yet the roote of grace remaining, *Grace also remaineth*. As long as the seede of God remaineth, so long vniion with God remaineth, and as long as vniion with God remaineth so long a man is in the state of grace, and cannot be wholly in the state of displeasure. But as millions of sinnes lying vpon the Sonne of God, brought with them such a heawy displeasure of God, that in regard of the anguish and

*2. Sam. 7. 14.*

*2. Chron. 19. 3.*

*Elay. 27. 8.*

plague of it, to which he was deliuered vp, he cryed out, *My God, my God, why hast thou forsaken mee,* and yet as concerning vnioun, God had not forsaken him: so also in the sonnes of God vnted to this Sonne, though for some single sinnes a great wrath may arise, and God in regard of outward feeling may seeme to forsake them, yet that vnioun still remaineth, and whom God hath thus knit together, no man can put asunder. In Christ that became sinne for vs, all the finnes of the Saints and vnioun with God were not incompatible, wherefore sinnes and vnioun with God are not incompatible. And though this vnioun was Hypostaticall, and our a lower vnioun, yet from that Hypostaticall vnioun, our vnioun is deriuued, and that vnioun safegards and preserueth the vnioun deriuued from it. His vnioun is the Rocke on which our vnioun being built, that Rocke preserueth the Church vnted vnto it. The strength of Christ's vnioun, is ( not the weakness but) the strength of our vnioun, and in his safe vnioun our vnioun is safe against the gates of Hell. And Math. 16.18.  
Math. 7.25.  
Ioh. 14.19.  
Ioh. 17.10. &c.  
¶ Pet. 2.5. 6.7. this is the very point that accuseth and conuinceth their horrible blasphemy, that say wee are no safer by vnioun with Christ, who was God and man, then by generation from *Adam* who was but a man that had not vnioun with God.

But perchance some will obiect, this is a dangerous doctrine to be taught, That Saints cannot fall from the State of Grace. And why? Because men will presume. But let the obiectors remember, that the question is whether it be true or vntrue, not whether there may be ill vses made of it. For if it be true, then this is iust Gardiners argument against whole relying on

on the merites of Christ, because the people would  
breake out at this gappe, and leaue buying of heaven  
with their owne merites. So might wee argue, that  
the Grace of God may not be taught, because some  
turne it into wantonnes, nor men send their sonnes  
to the Vniversity, because knowledge puffeth vp.  
But let not Gods truth be muzled vp with carnall po-  
licy: especially let not truth bee denied to bee truth,  
because flesh and blood makes ill vses of a spirituall  
truth.

But secondly, I deny that this doctrine is dangerous  
to breed carelesnesse in obedience, yea, it is a spurre  
and encouragement vnto obedience. For if wee con-  
sider how it is deliuered, and to whome it is deliu-  
ered, and with what cautions and conditions it is to  
be delivered, it will be found to be a doctrine most  
comfortable, and most advantagable, vnto holinesse.  
The vsuall manner of delivering it, is by the way of  
incouragement vnto *obedience*. Euen the whole Law  
is inforced vpon this ground: *I am the Lord that hath  
delivered thee from the house of bondage, thou shalt have  
no other Gods but me &c.* which agrees iust with the  
song of Zacharie, *That wee being deliuered from our e-  
nemyes might serue God without feare, in holiness and  
righteousnesse &c.* In the next place we may consider,  
that this Doctrine on ly appertaineth to the Regene-  
rate. To them only it can be so deliuered, that it may  
bee received. Now the Regenerate haue in them a  
godly nature, a spirit of loue, and the loue of God be-  
ing shewed and sealed to them, the spirit of loue in  
them is enflamed to a more seruent loue of God. And  
the more a man loues God, the more will hee keepe  
his

his Commandements. So that it is most true whiche  
 S. John speakes. *Hee that hath this hope purgeth himselfe, as God is pure.* But the cleane contrary is said by  
 1. Joh. 3. 3. these men, *Hee that hath this hope, defileth himselfe as the Devil is filthy.*

In the last place, let vs take notice what cautions & conditions are annexed vnto this Doctrine. God knoweth our frame, and he seeth that by nature wee are nothing but flesh, *Iob, 3. 6.* And even after Regeneration there is a great remainder of the flesh even in the Regenerate. Now this flesh is apt to be puffed vp, not vpon this onely, but vpon any excellencie of the Spilit, *knowledge, Revelation, yea, vpon the grace of God,* yea vpon *humilitie* it selfe. Therefore God hath certaine scourges for his childe, to beate downe this flesh from preluming and exalting it selfe aboue measure. *Whom the Lord loueth, he chaffeneth, and hee scourgeth every sonne whom hee receiveth.* Hee hath scourges of diverse sortes, he scourges them in their estates, he scourges them in their bodies, he scourgeth them in their mind, yea in their soules themselues. He scourgeth them by men, hee scourgeth them by Devils, he scourges them by good Angels, he scourgeth them by his owne hand, even by hiding his face, by withdrawing his comforts, by sending terrors into their soules: so that no scourge almost is wanting but only Hell; yea, their is not wanting a kind of temporall Hell, but only a Hell eternall. *Danid is scourged with the death of the sonne of his sinne, with the rebellion of another sonne, with the rayling of Shimei, with an exclusion from the Royall Citie, So that hee wept as he went vp, and had his head conered, and he went bare.*

barefoote, he was called, *A bloody man, and a sonne of Beliall.* And now I doubt not, but he was fully instructed by those scourges, to buy those sinnes, no more at this price; his flesh was so taken downe that he humbled himselfe vnder Gods chastisement, and accepted it: *Let him curse, for the Lord hath bidden him.* Salomon also sinning was scourged with the scourges of men; *Hadad the Edomite, Rezon the sonne of Eliadah and Jeroboam the sonne of Nebat.* and *Hezechiah* for the pride of his heart, had a fearfull scourge vpon his estate and posterity; *all that is in thine house shall be carried into Babylon;* *And thy sonnes which thou spalt beget shall they take away, and they shall be Eunuches in the palace* <sup>1. King. 11.</sup> of the King of Babylon. Briefly some are deliuered vnto Satan for the destruction of the flesh, *Paul* himselfe is buffeted by the messengers of Satan, lest hee should be exalted aboue measure, and the *Corinthians* not judging themselves, are iudged of the Lord, so that some of them <sup>2. Cor. 12.7.</sup> are sick, and some of them asleepe. The terrors of God which I call a temporall Hell, shake the soules of the Saints hauing sinned, and grinde them into contrition: So they cry out, *There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sinne. I am feeble, I am sore broken, I hze Psal.38.* roared by reason of the disquietnesse of my heart. Thus wee see to the Doctrine of assurance are annexed remi- dies agaist Security and Presumption, so that it needes not an vntruth to deny it, but onely discretion wisely to deliuere it. When the Doctrine of Assurance is taught, let these chastisements of God vpon the pride and security of Saints be deliuered with it; and then a spirituall Doctrine being deliuered with these cor-

rectives and corrosives of the flesh, will bee comfortably profitable to the spirit, and not hurtfull to the puffing vp of the flesh. The Grace of God in a Saint seeing the goodnesse of the Lord sealed to him on the one side, and the terrors of the Lord on the other side, hath sufficient grounds of a full and awfull resolution, to serue God with reuerence and feare. It is the saying of an holy man neare 200 yeares since, *Doctus dono Gratia, et eruditus verbare subtractionis, &c.* A Saint being taught by the gift of grace and by the Rod of Gods frownes and temporall desertions, takes heede of pride, takes heede of security. And *Gregory the great*, hath an excellent passage wherein he saith, that God doth keepe the soule of a Saint in so even a ballance, counterpoysing vertues with Tentations, (*Mirum modo agitur, ut nec de virtute, quispiam extollis debeat, nec de tentatione desperet*) That hee neede not to be lifted vp with his vertues, nor dispaire for his tentations. *Greg.* in Iob. lib. 9. cap 5. So it will be vnnecessary as it is vntre to say that a sonne of God may be damned, for euuen therefore are they scourged here, that they may not be damned hereafter but that they may be received. *They are scourged with the scourges of men, but the mercy of God is not taken away from them; they are iudged of God, that they may not be condemned with the world.*

Heb.12.

1 Cor.11.32.

But the same men that are so hard against the Saints, yet they are very kinde to the Reprobates, and they that will not allow a particular grace to giue vnto the Saints a sure salvation, will allow a generall grace to giue vnto all, (Reprobates and all) an vacertaine salvation; Yea, to speake the truth vnder the shew of

as generall saluation, they give no saluation at all. For man fallen will not stand, by that grace wherein man perfect did fall: so that if effectuall grace be taken away, saluation is taken away. But what say they? Christ dyed for all. True, but what of that? Therefore all men haue grace to be sauied by Christ's death. A miserable inconsequence. There can nothing follow but this, *Therefore Christ gaue himselfe a sufficient ransome for all.* The ransome is sufficient for all, it is offered to all, but all men doe not receiue it. Man by his fall hath depriued himselfe of grace, by which hee may accept the promises of grace, so that his owne incapacity, hinders him from accepting this generall remedy. A King at his Coronation giues a generall pardon; yet this doth not proue that all men are able particularly to apply this generall pardon. There are some that thinke themselues *rectos in Curia*, and that they neede it not, some are negligent and carelesse of their estates; and a third sort are ignorant of it, and a fourth is poore and cannot sue it out. So in the generall pardon offered in Christ Iesus, there are some *Insufficientaries*, as the Scribes and Pharises that thinke they they neede it not, there are some that with *Esau* despise it for carnall prophaneesse, there are some that are hardned and blinded being ignorant of Gods Righteousnesse in Christ Iesus, though they haue it Preached, yea though they haue a zeale of God and such are the *Jewes*; and there are some that never heard of Christ Iesus, and they cannot sue out a pardon by beleeuing in him of whom they haue not heard. But this is the summe of the truth: Man being wholly fallen by Free-will though assisted with a

Rom. 10.

1eh. 17.1.  
 Heb.9.15.  
 generall and sufficient grace, lost his Free-will, grace  
 and life eternall. God in his mercy giues a Sauiour  
 with a sufficient ransome for all the sinners of the  
 world, that of all the world he may take whom hee  
 pleaseth, and by effectuall grace ioyne them to Christ  
 in an eternall vniion of blessed felicity. If Christ had  
 not dyed for all, God could not of all haue saued  
 whom he pleased. If hee had giuen effectuall grace to  
 all, all would be saued; and then God had bin all Mer-  
 cy, and no Iustice; If hee had giuen effectuall grace to  
 none, none would be saued, and then God would  
 haue bene all Iustice, and no Mercy. But God purpo-  
 sing to shew, both Mercy and Iustice, leaues some in  
 the state of the fall, to which man voluntarily cast him-  
 selfe, and by effectuall grace ioynes others to Christ  
 vnto eternall salvation. His Iustice cannot be accused,  
 but his Mercy ought to be magnified: And wee are  
 infinitely more bound to God for his sure Mercyes in  
 that *Effectuall Grace*, by which hee certainly saueth  
 millions, then to *Arminians* for their generall grace,  
 by which they goe about certainly to damne all.

THE DOCTRINE OF THE  
 Catholike Church, of the Certaintie  
 of Salvation.

Irenaeus lib. 5. c. 9 **T**emplum Dei &c. That the Temple of God, which is in-  
 habited by the spirit of the Father, and that the mem-  
 bers of Christ should not be partakers of Salvation, how is  
 it not a most great blasphemie?

Id. cap. 10. Mori est vitalem amittere habilitatem &c. To dye is to  
 loose the habilitie of life, &c. But this doth not happen to

the soule, for it is the breath of life; neither to the Spirit, for the Spirit is simple, and cannot be dissolved, and is the life of them that receive him.

Partem aliquam spiritus eius sumimus, &c. we receive *Id. cap. 17.*  
a part of his spirit, unto the effecting and preparing of incorruption, by degrees accustomed, to receive and carry God in us; which the Apostle also called an earnest, that is, part of that honour which is promised to us of God.

*Qui credit in filium habet vitam eternam* &c. *He that be-* *Clemens Alex.*  
• *leeueth in the Sonne bath life eternall.* *If then wee* <sup>parag.</sup> *who haue beleeued haue* <sup>ib. cap. 6.</sup> *life eternall, whas remaineth be-*  
*yond the possession of life eternall.*  
*Non es, inquit, amplius seruus* &c. (*Hee saith*) *Thou art* *Idem ibid.*  
*no more a seruant but a sonne.* *If a sonne, then also an Heyre*  
*through God;* *what then wanteth to a Sonne, when bee is*  
*an Heyre?*

*Qui credidit in nomine eius* &c. *Hee that beleeued in his cipriande Orat.*  
*name, and is made the Sonne of God, from that time must Dominice,*  
*begin, both to gine thankes, and to professe himselfe the*  
*Sonne of God.*

*Scriptum est enim, Iustum fide vinere* &c. (*It is written*) *Id. de Mort.*  
*The Iust shall liue by Faith.* *If thou art Iust, and liuest*  
*by Faith, If thou truly beleeuest in God, why, since thou art*  
*to liue with Christ, and art secure of the Lords promise, dost*  
*thou not reioyce, that thou art called (by death) unto*  
*Christ?*

*Plus amare compellimur* &c. *wee are inforced to loue the* *Id. ibid.*  
*mo re while it is granted to vs to know what wee shall bee,*  
*and to condemne that which wee were.*

*Conscia securitatis sua osio* &c. *The soule knowing her* *Hilary de Trinit.*  
*owne safetey, resteth in quietnesse reioycing in her hopes,*  
*so much not fearing death, that shee accounteth it as the* <sup>ib. 1.</sup>

way to life eternall.

*vidin Mar. 15* Chananeiam ipsa &c. The Chananiish woman, being now saued by faith, and CERTAINE of that inward Mystery, and sure of her owne salvation.

*aph. de spiritu ap. 15.* Per spiritum sanctum datur &c. By the Holy Spirit it is giuen, a restoring into Paradise, a returne into the Kingdome of heauen, a recovery of the adoption of sonnes, a confidence of calling God Father, a partaking of eternall glory, and that I may say all at once, to be in the fulnesse of all blessednesse, both of this life, and of those good things which are laid up for vs in the life to come; which in the meane time wee do enjoy by FAITH, beholding that Glory as in a glasse. For if the EARNEST bee such, how excellent is the Perfection.

*Ambrose Serm. 25.* Bene ait confido. &c. Hee saith well, I am confident. For confidence is the strength of our hope, and an authority of hoping. Therefore hope still and no man can make thee ashamed of thy expectation. Our expectation is life eternall.

*Ed. in 2 Cor. 1.* Signavit nos dando spiritum &c. Hee hath sealed vs, by giuing his Spirit to vs for an Earnest, that wee may not doubt of his promises; for if when wee were in the state of death hee gaue vs his Spirit, it is not to be doubted, but that to vs being made immortall, hee will adde glory.

*August. in Psal. 132.* Non praeceperit spernere debemus, &c. Wee must not bee without hope, yea wee may bee bold with great confidence, because if hee be with vs on earth by charity, wee are also with him in heauen. — Hec is below by the compassiōn of charity, wee are aboue by the hope of charity. For wee are saued by hope. But because our hope is certaine, though salvation be to come, it is so spoken of vs, as if it were already done.

*Tribulatio est enim nostra in presenti seculo, &c. Our 14. in psal. 12.*  
 suffering is in this life, and our hope in the life to come: and except in the sufferings of this life, the hope of the life to come did comfort us, we should perish. Our ioy brethren, is not yet in performance, but in hope. But our hope is as certaine as if the thing were already done. Diuers other places haue beeene alreade cited out of him of Finall perseuerance. I referre the Reader particularly to his booke. *De Bono Perseruantie, & de Correpione & gratia.* where among many other sentences approuing the Perseruance of the sonnes of God, hee saith (cap. 9.) *Nullus eorum: &c.* None of them being changed from good into euill doth end his life.

*Exempta est a morte anima, &c.* That soule is freed <sup>prosper in life</sup> from death, even though shee bee compassed with mortall <sup>114.</sup> flesh, which of unbelieuing is made belieuing: and besides that perfitt eternall rest from all labours, which the death of the Saints precious in the eyes of the Lord doth obtaine, the soule which is deliuered from the death of infidelity hath also her rest in this life; even that soule which ceaseth from the workes, not of righteouenesse, but of iniquity. Such a soule which is now aliuie unto God, and dead to the world, and is diligently buried in spirituall indeauouris, not resting in an idle, but a quiet tranquillity, of humilitie and meeknesse, shee accounteth as now possessed, whatsoeuer with an undoubted hope she patiently expecteth.

*Ne que usq; eo solum &c.* Neither is the grace of Christ <sup>115.</sup> *cirill Alex. com.* the Sauiour of vs all onely so farre extended toward vs, <sup>ment. in Esa. b. 3.</sup> but in good hope, the possession of the Kingdome of heauen, lasting and eternall life, and the absence of all euill, which useth to affect with grieve, are likewise added. For it is written of the Saints, *everlasting ioy is upon their heads.*

*Prob*

Uin. I. lib. 9. ap. 44. *Probi viri, cum mundū possideant cor, &c.* Good men, having a pure heart, became the receptacles of the comforter, as it is possible to men, in this life; and they do know that they shall enjoy great and wonderfull rewards. For they shall bee sanctified of the spirit and they shall be made partakers of all good things and the basenesse of bondage being cast off, they shall be adorned with the dignity of adoption of the sons of God, which Paul sheweth, saying: Because yee are sonnes, God hath sent the spirit of his son crying, *Abba, Father.*

*Non accepistis spiritum servitutis &c.* You haue not received the spirit of bondage &c. For hee cannot bee a iust man in the sight of God, who serueth him not for loue, but for feare. Which place I alledge, because the fallers from Grace, by teaching this falling from Grace, do teach men a Doctrine, by which men must bee continually in seruile feare, and to this very end they abusively alledge, Bee not high minded, but feare, and, worke out your saluation with feare and trembling.

Uin. Job. lib. 16. cap. 2. *In Scriptura sacra aliquando &c.* In the holy Scripture, sometimes the gift of the Holy ghost is called an Earnest, because thereby our soule is strengthened vnto the Certainty of inward hope. Well therefore it is said by Paul, Who hath giuen vs the Earnest of his Spirit; For to this end haue wee received this Earnest, that wee may hold a Certainty of that promise which is made vnto vs.

*Auscilne in Rom. 8,* *Mandatum Dei si timore fit pena &c.* if the commandement of God be done, by the feare of punishment, and not by the loue of righteousness, it is lawisly done, and therefore not done. For that fruite is not good, which doth not proceede from the roote of loue, &c. Wee haue received the Spirit of Adoption, whereby wee call God our Father: *For the very spirit of God himselfe, giveth witness*

nesse to our spirit, that is, hee makes our spirit to know and understand, that wee are the sonnes of God.

Habes, homo, basis arcani Indicem spiritum &c. Oman, thou hast the iustifying Spirit for a Teacher of this secret, <sup>in the same witnessing to thy spirit, that thou also art the Sonne of God. Take knowledge of the counsell of God in thy Iustification, &c. For the present Iustification of thee, is both a revelation of Gods counsell, and a certaine preparation unto future glory.</sup> Ep. 107

Aliquis non potest, &c. A man cannothaue that friend- Aquinus 1. 2.  
ship with God, which is called Charity, except hee haue a quest. 65. art. 5.  
Faith by which he beleeveth that there is such a Society and Familiarity of Man with God, and do hope that himselfe pertaines to this Society. Now how certaine and infallible this hope is, let himselfe also speake. Hope goeth 1d. 2. secunda q.  
onto her end by way of Certainty, as partaking Certainty 28. art. 4.  
from Faith, which is in the knowing Faculty.

Bradwarden proues Perseuerance, to be a free gift of God unto man, and therefore not of man to himselfe by Gods Grace, which first position is the very ground of infallible Perseuerance, and the latter of falling away: and hee inferrers. Propter haec huicmodi q; motiva, &c. For these and the like motiues, it leemes more probable to mee, and more agreeable to reason, and Catholike Doctrine, that Perseuerance is not giuen to merits, but is freely giuen of God, according to his free Grace, free Prædestination, and free Purpose, as the first working grace that iustifieth a sinner.

Non peccat videlicet ad mortem; &c. Hee doth not sinne, unto death, but this hee hath not of himself, but from this, Firm in 1. Ioa. 5  
that hee is regenerated into a Sonne of God, by Faith and Baptisme: for this regeneration doth preserue him. For

by Faith bee is made the Sonne of God, by Faith he is cleas-  
ed from sinne, by Faith bee is preserued in the obtained  
righteousnesse, by Faith bee overcomes the world, the flesh,  
and the Devill, and by Faith bee riseth againe after falling,  
and therefore Satan cannot touch him. Hee may indeede  
dare to tempt the godly; So likewise bee durst to tempt  
Christ; Yea sometimes bee drives iust men vnto a fall, as  
wee see Dauid and Peter: But F I N A L L Y, as in  
Christ bee could haue nothing, so neither can bee preuaile  
over the Saints. For none can take Christis sheepe ouer of  
his handes. Wherefore going to his Passion, bee recommen-  
ded all those that beleueed in him vnto his Father.

A heartie desire for the conversion of those  
that hold the finall aversion and falling of the Saints.

**A**S themselues hold that they may depart from  
fundamentall Truths, vnto fundamentall Er-  
rors, so I wish that they may also depart from fun-  
damentall errors, whereof this seemes to be one. That  
Christ Iesus the Sonne of God is not that Rocke, which pre-  
serueth the Church that is built on him, that the gates of  
Hell cannot pranайл against Her.

## THE GROVND S O F A R MINIANISME, Naturall and Politicke.

**N**ature is a ground of Arminianisme, but it is cor-  
rupted Nature, euен that Nature, by which wee  
are the children of wrath. Neither is Nature the foun-  
taine and spring of it, by a large common way, as the  
flesh is generally the mother of heresies, but by a more  
peculiar, inward and deepe generation. There are

two

two euills. that by mans wretched fall are deeply grounded, and intermingled, with the very principles and rootes of man; and as farre as man is man, so farr and so deepe, their venome and infection doth enter. The one is *Pride*, and evill that by the fall hath so throughly sooked and pierced into the foundations of *man*, that man naturally desires to stand by himselfe, and to bee a selfe-vpholder, which is no other then that miserable perferment, which the *Devell* at the beginning promised to mankind in their first parents, *That they should bee as Gods*. For it is God onely, whose *Name is I am*, it is God onely that is a selfe-vpholder, and standeth of himselfe; and it is by the stabilitie of God alone, that all other things are established; from whose establishment, as much as the wills of the Creatures are freed, so much they are in danger. Yea this substantiue, and selfe-vpholding estate, is to corrupted Nature, a very plausible and desirable thing, and man exceedingly desires with the prodigall sonne, to haue his portion put by his Father into his one hands, euen to haue Gods grace, delivered over to the keeping of *Mans Freewill*, But the miserab'e consequence of this, in that prodigall sonne plainly appeared when hee had gathered all, *Hee went into a farre countrey, and there wasted all his substance with riotous living*. Mans will, will not keepe the grace of God, but will forfite and spend it, as *Adam* our common Father did at the beginning; neither may it be hoped, that the sonne with a great portion of corruption, should stand, in that state of fredome, wherein his Father newly comming from the hands of God his maker, would fall. Therefore it is the true safety

Exod.3.14.

Luk.15.13.

Eph. 6.19.

2. Cor. 1.21.

Mat. 7.25.

of mans will, to bee held by God, rather then to be left free to hold God; to bee established by grace, rather then to establish grace in it selfe, to bee apprehended by God, rather then to bee left free whether it will apprehend God, or no. Surely the Diuell, is as strong as euer, if not more strong by being more cunning, and man being lesse strong, because more corrupt, his fall cannot bee but more certaine. Therefore if the Diuell, and his spirituall wickedneses, powers and principalities must bee resisted, and ouercome, wee haue need of the whole armour of God, yea wee haue neede of God himselfe to support, strengthen, and establish vs; and accordingly the Apostle fitly begins, *Bee strong in the Lord, and the power of his might.* For as else where, *Hee which establisheth vs in Christ is God.* The Deity is the Rocke, which in Christ Iesus establisheth vs and makes vs to stand; and so to stand, that *the Gates of Hell cannot preuile against vs.* The Rocke kEEPES vs, *wee keepe not the Rocke,* yea the Rocke keepes vs, that *wee keepe the Rocke,* for if it did not so, the Rocke did not keepe vs, for if our keeping of the Rocke, were not kept by the Rocke, wee should neither keepe it, nor bee kept. But Scripture faith, wee are kept from falling, because *wee are grounded on the Rocke,* and therefore the Rocke doth keepe vs euen from falling from the Rocke. But this true and onely ground of safety, the *Pride* of man scorneth and despiseth, and it stll desires to haue the will free and loose from this establishment of the Rocke, that in the land of this freedome, hee may build a glorious, but a ruinous house, and walking in the Turrets of it, hee may say of it, as that staking and

and presumptuous Monarch, *Is not this great Babylon, Dan 4.*  
 that I haue built, by the might of my power, and for the ho-  
 nour of my misefy? But this *Pride* is a most certaine  
 way to ruine. For the same man that would bee like  
 a God, God made him vnlke a man, and the same  
 heart that swelled into the assuming of God-head,  
 was changed into the heart of a beast, vntill hee lifted  
 up his eyes ~~to~~ Heaven, and honoured him that liueth for  
 ever, whose Dominion is an everlasting Dominion, and  
 who doth what bee will in the army of Heaven, and the in-  
 habitantes of the Earths. Wherefore it is the safety of  
 our Will, to be established by that supreme will, which  
 onely is stable, and to attribute the safety of our Will,  
 to that *G O D*, from whom onely wee can receiue it,  
 Except wee rather approue this *Great Monarch*, in his  
 pride, then in his repentance, and do loue *proud Ruine*,  
 rather then humble stability.

And indeede *Arminianisme* may iustly looke for  
*Ruine*, for it oppoileth stability. Yea I dare confidently  
 to affirme that *Arminianisme* oppoileth the maine  
 scope and summe of the Scripture. The maine scope  
 of the Scripture is this, to bring all Glory to the Cre-  
 ator, from the Creature. This Glory plainly ariseth,  
 while wee see the great vncertainty and mutability of  
 the most perfect Creatures, not established by vniion  
 with the Creator: and the strength and stability of  
 the weakest and most fraile creatures being knit to  
 the Deity. A paterne of the one is *Adam* with his  
 Free-will, and a paterne of the other are the members  
 of Christ Iesus, And that this latter paterne may bee  
 more evidently eminent, God hath chosen out of  
 weake and corrupt mankind, the most weake and

2. Cor. 1. 9.

wretched, *That hee which glorieth, may glory in the Lord*. Thus is the whole Frame of Scripture as it were a maine Body of our Doctrine, which giues glory to God, by making the Creature, wholly to depend on his Creator: And *Arminianisme* is an opposition to the same Scripture, and to the Doctrine thereof, while it giues the stability of the Creature to the will of the Creature; so that a Creature may answere *St. Paul* ( as I learne an *Arminian* hath answered ) *Ego me ipsum discerno: I make my selfe to differ from another; I am mine owne establishe* . But be it still our stedfast ground, *That Hee which establisbeth vs in Christ is God. And who is God save the Lord, and who is a Rocke save our God.*

2. Cor. 4. 7.

2. Cor. 1. 21.

Psal. 18. 31.

Another *Naturall* ground of *Arminianisme*, is the *Naturall wisedome of man*, or the *wisedome of Naturall man*. This *Naturall wisedome* approves that onely for true wisedome which it selfe comprehendes, and the wayes which are *past finding out*, or are contrary to that which it hath Decreed for *wisedome*, are meere foolishnesse to it. Wherefore even the *wisedome of God*, and the *Justice of God*, if they bee not wise and iust that way, in which the *Naturall man* thinkes *wisedome* and *Justice* onely to bee, hee censureth the one to be *Folly*, and the other *Iniustice*. Thus by the fall of man, man is fallen into this *drunkennesse*, that hee thinkes the *wisedome* creating, can bee measured and iudged by the *wisedome* created, yea, not by the *wisedome* created, but by the *wisedome* corrupted. The *wisedome* of man fallen, is set for a *Judge* of the incomprehensible *wisedome* of him who made man in his *perfection*; and hee that is now lesse then himselfe, will

will comprehend him, that was infinitely greater, then man; when hee was greater then himselfe. Neither is this a stone that wee stumble at, for lacke of notice. For God himselfe hath shewed vs this Rocke of offence. *The naturall man, perceiuesth not the thinges of God, but they are foolishnesse to him.* 1. Cor. 1. 2. &c. And, *The world in the wisedome of the world knew not God.* Now by the same reason, the more of this wisedome that knoweth not God, and that counts Gods wisedome to be foolishnesse, the more doth the wisedome of God seeme foolishnesse to it. Therefore there were no greater enemies and opposers to the Doctrine of God, then Politicians and Philosophers, both which were united in that mostable *Naturall man,* and most venomous adversary of *Christianity, Iulian the Apostate.* And that God may glorify this wisedome of his which they count foolishnesse, and make it to triumph ouer their foolishnesse which they so seriously and reverently thinke to bee wisedome, hee takes simple, weake, and base men even foolish thinges, and by his spirit giuing them his diuine wisedome, hee confoundes the wisedome of the worldly wise, while these foolish things are sau'd by the wisedome of God, and the wise men perish by the wisedome of man. So that there remaines no other remedy for this disease of humane wisedome, but *that such men become fooles, that they may bee wise.* They must put off humane wisedome, and esteeme it to bee folly, if they will put on the wisedome of God. The *Naturall wisedome* must bee captiuated by the Spirit, and a spirituall Doctrine must be receiued by a spirituall understanding; for spirituall truths are not kindly to bee receiued but by a spirituall.

rituall hand. And surely if *Humane* wisdome had neede to bee put off in the receiuing of any spirituall Doctrine, it had neede especially to bee laid aside in receiuing the Doctrine of the *Grace of God*. For that Doctrine is very spirituall, it flyes high, and the top of it pearcheth the cloudes, and hides it selfe in heaven, to bee adored rather then to bee discerned. And so the great *Apostle* him-selfe doth leau it. Now these high, and most spirituall doctrines, offend the eyes of naturall wisdome, which enioyeth those secrets chiefly which it selfe comprehendeth, and accountes a transcendent wisdome to bee foolishnesse. So the *Owl* thinkes day to bee *night*, and the *sunne* to bee a cause of blindnesse; but the *Night* goes for day, and the setting of the *Sunne*, to bee the Spring of the morning. Therefore the witt of man, offended with the purity of this spirituall doctrine, hath invented a doctrine of its owne which exceedingly agreeth, with the wit of man that bare it; for here (though not in a better case) the Mother is the *Nurse*. The wit of Man hath made a Foard in the depths of God, it hath found out the wayes that are past finding out, and where St. *Paul* cryes out *O depth*, there they leade along their schollers, that they passe through it allmost with dry feete. The plot of *Election* and *Grace* is discovered, and these men will tell you the reasons of Gods Counsell; Neither is it a new devise of mine, to accuse Mans wisdome of this folly, it hath long since beeene done: yet will I bring a witnesse whom I may call an *Oracle* of these last times, a man of the most sound and definite Judgment, that these latter Ages haue brought forth, And his discovery may very well serue for a remedy.

The

The Divines of greatest name, held that Article (of free Pradefinition) for Orthodoxie, and the contrary for Hereticall, because good writers of the Schoole, as Saint Thomas, Scotus and others, did commonly thus beleue, That God before the foundation of the world, out of the uniuersall masse of mankind, by his onely and meere mercy did chuse some to glory, to whom he prepared effectuall meanes for the obtaining of the same, and this is called, to Pradefinition. And of these there is a certaine and determined number, which is not to bee increased, &c. Yet this opinion was oppugned by other Divines, but of lower note; who called it hard, cruell, horrible, and impious, as that which made God to bee an accepter of persons, &c.

The first sentence, indeede comprehending a great mystery and secret, doth humble the minde of man: and while on the one side, it presentes to man, the deformity of sinne, and on the other side the excellency of Gods grace, it wholly fixeth him upon God. The second opinion is more plausible, popular, glistering, and agreeable to the pride of mans heart, and in this respect it was acceptable to the Fryers; professing more the Art of preaching, then the sound knowledge of Divinity. It did also seeme more probable to the Couriers, as being agreeable to reasons of policy. And indeede those who defended it, because they relied on reasons meerly humane, they prevailed with men of humane wisdome, but when the matter came to bee tryed by testimonies of Scripture, then their cause soone fell to the ground. Hist: Concil: Trid: Lib: 2.

So wee see here the same Author leades vs to a se-  
cond ground of Arminianisme which is Policy. It were  
too long for a worke which I intended to bee short, to  
insist on the seuerall sorts of Policy, in which this error  
hath

hath beene rooted, and from which it hath sprung vp, and spread abroad the branches of it. My Author hath discouered one of the Friers; it serues their turne best for Rhetoricall perswasions, and plausible declamations. And I wish other Clergy-men had not also their Politicke endes, and did not seeke to get glory to themselues, by selling the glory of God. No question it were an outward and seeming glory to them, if when a man hath killed the seed of God in him, they without any seed of God could make this man to live againe, & to enter into heauen, not being regenerated, that is, hauing wholly lost his *Regeneration*. But in these gaines, God looseth; for his seede looseth the glory of being incorruptible, that corruptible man may get the glory of God.

3 But I hasten to another *Policy*, and that is, *The plot of bringing in Popery*. Whosoever will bring in *Popery*, into a country strongly fixed in the *Protestant Doctrin*, must not presently fly in the face of the whole *Protestant Doctrin*, but his onely way, is to worke into it by these degrees of plausible *Arminianisme*, euen to put in these little theeues (they feeeme little to naturall men) into the window of a *Church*, & then they may vnlocke the dores of a *Church*, and let in all *Popery*. Our Religion is contained in diuers & severall Articles, & they run vpon one Thred of Establishment & Authority, now if you can cut this Thred but in one place, and breake through the Authority which established the, you may easily see, that all the rest like beades will run out. But here a word may serue to the wise.

4 Fourthly, *Arminianisme* being a kind of twilight, and a double-faced thing that lookes to two Religions

ons at once, *Protestantisme* and *Papery*, hee that is in it, is like him that stands in the borders of two adioyning Kingdome, who is ready to dwell in either, as either serues his turne best. So that an *Arminian* is like a flying fish, if preferment be among the birds, he is ready to fly after it with the birds, and if it be among the fishes, then among the fishes he will swimme after it.

Fiftly, it seemes to be a factious ground whereupon Politicke men may worke their owne ends, & that I may vse the wordes of one that perchance will be more pleasing to some, and one that seemes to acknowledge such a thing *de facto*. *Did no wiser men, or man* worke upon perhaps exasperated mindes, or exasperate MONTA mindes to worke upon, as it hath hapned else-where in GVES pointes of controuerset Divinity, called into question, or Appale. p. 42, maintained on Foote, that Religion may serue for a bal- king horse to catch fooles, and bee pretended to serue Turnes.

For I yet haften to a Sixth Policy, and that is a fearfull one, even a Policy to loose Religion, Land and all. For there is not a Policy more advantagable to the Spaniard, then to bring in Division into a Land, by bringing in *Arminianisme*. This is not wordes but deedes, which I speake. Foreven this Division, had almost forfeited the *Low-countrys* to the *Spaniard*. And whom the warres of so many yeares, did make still stronger, the peace of a few yeares with *Arminianisme* had almost brought to ruine. And it is well knowne to some that haue travelled, that this very Counsell hath beene given to the King of Spaine, by an execrable Author, for the destruction of *England* and the *Low-countrys*, even to bring in this doctrine, which

now hath gotten the name of *Arminianisme*. But farre bee it from vs, so to devide our selues, by opinions, that wee should make our selues weake and our enemies strong. Let vs much rather like brethren, which quarrelled before, cast away the quatrels, and ioyne together against a common Enemy, both of Church and State. Let vs striue to put our selues into the same Religion, into the same vniuity, wherein God protect-ed, and prospered vs, against this deuourer of *Europe*, and his *Innincible Naues*. Wee neede no other Religion, no other vniuity to prevale against him hereaf-ter, then that wherein wee haue miraculously preuailed against him heretofore. The same God of truthe and peace, will defend vs in the same Truth and the same Peace. And I doubt not but the heart of the Parlia-ment is to this Truth and Vnity, and fully resolued, to passe by that path vnto all due seruice, and fit supply that may tend to the strength of H I M, who is called in the Scripture *The breath of our Nostrills*, and to the confusio[n] of His and our Enemies. *Amen.*

## AN ADVERTISEMENT CONCERNING THE Allegations.

I thinke it fit to cleare the pertinencie of the Allegations, which perchance by some may be miscon-  
ceived.

First in the point of prædestination; I thinke those since *Austen* are most of them without exception, and speake to the poynt it selfe; which is a free choice of some, from the whole corrupted Masse, they being like

like the rest when they were chosen, but made to differ by choosing.

Those before *Austen*, if they bee not so full and punctuall, *Austen* himselfe (there alledged) doth excuse them, yet I doubt not but they do shew a difference of men, made by the meere grace and pleasure of God.

Secondly in the point of Freewill: I think the maine point of supposed freedome is this: An indifferency or aequilibriousnes of the will no way partialy inclined, but equally able to incline it selfe any way. In this freedome the will is imagined of some, to bee set by a generall sufficient grace, whereby it is freely able to belieue or not to belieue, to receiue the grace of saluation or to resist it. And in this opinion, the will it selfe is the fountaine of receiuing saluation; and grace doth not physically and effectually moue the will to an assured receiuing of it, but the will freely moues it selfe, yea moues grace toward the receiuing of it. Yet further some do not only put freewill where there is a state grace, but even there where is onely the state of nature, and vnregeneration, and to this end they peruerre the place of *Paul*: *To will is ready with me*; but there wantes power to effect it, by reason of the loade and chaynes of sinne which hinder the affecting. For here they say S t. *Paul* spake of himselfe as hee was vnregenerate: though it cannot bee denied but Saint *Paul* was regenerate when hee spake it, yea, hee layes in the same place that *hee serned with his mind the Law of God*, which no vnregenerate man doth! *Roms: 8. 7.* Now these places which shew the power and efficacie

cy of *Grace* on the *will*, not leaving it in an *æquilibri-*  
*ousnesse* and *indifferency* to all *wayes*, but inclining it  
*certainly* and *effectually* one *way*, these I thinke are  
*pertinent* to disprove the *supposed* *freedome* of *will*,  
*which* rather *moueth* *grace*, then is *moued* by *grace*.  
*They* disprove the *kingdome* of the *will* *ouer* *grace*,  
*and* do *proue* the *Kingdome* of *God* in *grace* on the  
*will*.

Againe those places which shew the *power*, *domi-*  
*nion*, and *tyranny* of *Lust* and the *Law* of *sinne* on  
*the will*, they are also *pertinent* to disprove the *same*  
*supposed* *freedome* of *will*. For they shew the *mighty*  
*and* *effectuall* *power* of *sinne* on the *wil*, in the *Cap-*  
*tivity* of the *will* *vnder* the *Law* of *sinne*. For where  
*there* *is* a *Captivity*, *there* *cannot* *bee* this *imaginary*  
*Freedome*. Againe this *very* *Captivity* of the *will*  
*vnder* *Concupiscence*, *necessarily* inferreth, a *subiecti-*  
*on* of the *will* in *Regeneration* *vnder* *effectuall* and  
*raigning* *Grace*, as profound *Bradwarden* excellently  
*gathers* in the *place* *alledged* *vpon* this *point* of *Free-*  
*will*. For the *strength* of *Concupiscence* *must* *be* *con-*  
*terpoysed* in the *will* *at* *least* *by* an *æquall* *strength* of  
*grace*: wherefore if *Concupiscence* *have* *so* *much*  
*power* to incline the *will* *from* *God* *to* the *Creature*,  
*surely* *Grace* in the *conuersion* of a *sinner* *must* *have*  
*so* *much* *power* *as* to incline the *will* *to* the *Creator*  
*from* the *Creature*.

If it bee sayd, That some of the *Fathers*, do speake  
*somewhat* more largely for *freewill* in other *places*,  
*that* *moues* *mee* *little*. The *one* *may* *bee* the *sayinges*  
*of* *preiudice*, the *other* of *Judgment*, the *one* *may* *pro-*  
*ceede* *from* *an* *opposition* *to* the *Manichees*, the *other*  
*from*

from a single, and irrespetive consideration. And it is acknowledged generally that before *Pelagius*, there was an inconvenient largenesse in many speaches concerning *Freewill*. Sure I am that seemes most to come from the Spirit, that attribute (especially in first motions vnto God) left glory to man, and most to God, And the Dictates of the Spirit should onely bee of Authority in points of Diuinity.

Lastly, for the point of *Certainty of Salvation*; I know there is a twofold *Certainty*. Thinges are certaine in themselues, or they are certaine to vs; And places that affirme either of these concerning the Salvation of Saints, do also affirme a finall Perseuerance of Saints. For if our saluation bee certaine in it selfe, our perseuerance without which there is no saluation, is also certaine. And if our saluation bee certaine to vs, our perseuerance without which there can bee no saluation, is also certaine to vs.

And howsoeuer some may perchance obiect other places of the Fathers, that from temporall desertions, great falls of the Saints, and finall Apostasyes of temporary beleeuers ( Matt. 4. 16. 17. ) do seeme to intimate a generall possibility of falling from grace, yet it is worthy to be noted, that among and amid these doubts which humane frailty suggesteth, the voice and testimony of the Spirit breatheth forth, that layes hold on heauen, as an vndoubted inheritance, inferring now in these Saints, as before in *S t. Paul, Iffons, then heires, and heires annexed with Christ*. And one testimony of this Spirit of Truth, is of more worth then all the doubts of humane frailty.

True it is and wee acknowledge it, that the best  
Saints

Saints are sometimes terrified with their owne great infirmityes, Gods temporall desertions, and the fearfull falls of others: And in these agonyes they say, *Is his mercy cleane gone for ever, doth his promise fail for evermore?* But withall being received by the Spirit, they acknowledge, *This is mine infirmitie: Gods way is (high & spirituall) in the sanctuary, & with his strength hee redeemeth his people.* And even this very terror of the Saints, from which somewhile make an obiection against Certaintie of salvation, is an answere to another obiection made against the same Certainty. For these terrors serue for a remedy against that carnall security, which they doe vsually obiect against Spirituall Certaintie.

To summe vp all these Doctrines into a chaine and connexion of blessednelle: while God of his free mercy chuseth some to salvation, from others as equally wrapped in one masse of corruption; while by effectuall Grace hee rules in their hertes and wills, and lastly while hee dwelles & continues his kingdome in them by an immortall seed, keeping and leading them infallibly to salvation: Man is safe being kept by the power of God vnto salvation; and all the glory of Mans salvation is giuen to God. And then let all the world listen to the musicke of heaven diuine resounding in this Doctrine: *Glory be to God on high, and peace on earth.*

*And let all the people say,*

*Amen.*

